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The CHRISTIAN CENTURY

Published Weekly

Conscience and the Commonwealth

By Milton Mayer

A Crooked Game

Accent on Youth

Editorials

Let Us Be Positive – And Careful!

By Albert Peel

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In This Issue

ALBERT PEEL

is now making his second—or is it his third?—wartime visit to this country as a sort of unofficial ambassador from the Congregational Churches of Great Britain. No man is better entitled to represent those churches. Dr. Peel was minister of the Clapton Park Congregational Church in London for many years, and then became editor of the *Congregational Quarterly* and joint editor of the *Congregational Church Monthly*. Four years ago he was chairman of the Congregational Union of England and Wales. He is a fellow of the Royal Historical Society, a graduate of Oxford, and a doctor of literature of the University of Leeds. Among his many books are *The First Congregational Churches, Q: The Earliest Gospel?, Oliver Cromwell, England's Uncrowned King; A Brief History of English Congregationalism,* a biography of *Robert F. Horton, Inevitable Congregationalism* and *Christian Freedom.* In the British Who's Who he gives his recreations as "cricket, walking, historical research." While in this country, Dr. Peel may be addressed in care of the Congregational National Council, 287 Fourth Avenue, New York, N. Y.

MILTON MAYER

is a Chicago writer whose articles have appeared in numerous American magazines. In fact, one article by Mr. Mayer analyzing the status of Jews in this country, when it appeared in the *Saturday Evening Post* is credited with having produced one of the major sensations of American periodical history. Another article in the same weekly, "I Think I'll Sit This One Out," announced his position as a conscientious objector at the outbreak of the present war. He still holds the same position, but as his article in this issue shows, his explanation of his opposition to the war is far from that of most c. o.'s. Mr. Mayer is now special assistant to the president of the University of Chicago. His present article will appear in two parts.

The CHRISTIAN CENTURY

July 12, 1944

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Calendar of Coming Events

June 19 - July 21. Inter-American Education Workshop, University of Denver, Denver, Colo.
June 26 - Aug. 18. Presbyterian Work Conference, Dodge Community House, Detroit, Mich.
June 28-Aug. 3. School of Theology, Winona Lake, Ind.
June 28-Aug. 16. International Service Seminar, Guilford College, N. C.
July 5-15. Conference on the Postwar American Community, Yellow Springs, O.
July 9-14. World's Christian Fundamentals Association, Winona Lake, Ind.
July 10-20. Annual Music Clinic, University of Wisconsin, Madison.
July 10-21. Conference on Town and Country, Madison, Wis.
July 10-22. Industrial Relations Institute for Church Leadership, Madison, Wis.
July 15-19. Summer Conference to Study Christian World Order, Silver Bay, N. Y.
July 15-19. United Christian Youth Conference, Lake Junaluska, N. C.
July 16 - 22. Young People's Summer Conference, Makunda, Ill.
July 16-29. Camp Farthest Out School of Prayer, Geneva Glenn, Indian Hills, Denver, Colo.
July 17. Methodist Pastors' Schools, Dover, Del., Grand Forks, N. D.
July 17-Aug. 25. Summer School Andover Newton Theological School, Newton Centre, Mass.
July 18-27. Presbyterian Leadership School, Delaware, Pa.
July 20-23. Oriental Missionary Society, Winona Lake, Ind.
July 21-Sept. 1. Lisle Fellowship, Western Unit, Lookout Mountain, Colo.
July 22-24. People's Congress of Applied Religion, Detroit, Mich.
July 23-29. Annual Conference on Prophecy and the Jew, Winona Lake, Ind.
July 23-29. West Central Young People's Summer Conference, Jacksonville, Ill.
July 23-Aug. 6. Pastors' Institute, University of Chicago.
July 24-Aug. 1. Missionary Conference and School of Missions, Lake Junaluska, N. C.
July 25. Methodist Pastors' School, Tacoma, Wash.
July 30-Aug. 27. Golden Jubilee Bible Conference, Winona Lake, Ind.
Aug. 1-6. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 1-10. Institute of International Relations, Cazenovia, N. Y.
Aug. 2-16. Sacred Music Conference, Winona Lake, Ind.
Aug. 6-12. East Central Young People's Summer Conference, Charleston, Ill.
Aug. 6-19. Fellowship Farm Children's Camp, Oregon, Wis.
Aug. 7-11. United Christian Youth Conference, Indian Hills, Colo.
Aug. 14-26. United Christian Youth Conference, Lake Winnipesaukee, N. H.
Aug. 15. Methodist Pastors' School, Billings, Mont.
Aug. 15-24. Christian Workers' Conference, Associate Reformed Presbyterian Church, Hendersonville, N. C.
Aug. 21. Methodist Pastors' Schools, Bloomington, Ill., West Lafayette, Ind.
Aug. 21-Sept. 2. United Christian Youth Conference, Lake Geneva, Wis.
Aug. 22-27. Seventh Day Baptist General Conference, Alfred, N. Y.
Aug. 23-27. General Convention of Christian Education, Evangelical Church, Syracuse, Ind.
Aug. 24-31. Institute of International Relations, Pittsburgh, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, JULY 12, 1944 NUMBER 28

EDITORIAL

WITH Mr. Churchill talking about victory over the Germans by the end of this summer, and Lord Ironside, who commanded the British army at the start of the war, saying that it is "very near," the Allied public generally is beginning to wonder how close Germany may be to collapse. Of course, hopes have soared high before this, as at the time of Italy's surrender, only to be dashed. They may be dashed again, for the Germans still hold most of their conquests outside Russia and there are few signs that the German army has as yet been seriously weakened either in manpower or in equipment. Nevertheless, hopes are rising. To a considerable degree these rest on the poor showing which the Germans have made in resisting the invasion of France and the capture of the Cherbourg peninsula. To an even greater extent they spring from the Russian advance. So far, the Russian offensive seems to be encountering a much less resolute resistance than the Germans have put up in the past. The picture may change when the Germans have fallen back to their own eastern frontiers, but at the present moment they give the impression of expecting to be pushed back and therefore retreating under far less pressure than has been required in the past. The fact seems to be that the Germans are fighting now with no hope of victory, and no war fought in that spirit is likely to continue long. The more important, therefore, is it that the Allies should quickly reach agreements as to the terms on which they mean to deal with a beaten Germany and the Europe with which German defeat will confront them.

How Near Is Victory?

Canadian Council of Churches Formed

SEVEN Canadian churches have formed the Canadian Council of Churches. Formal constitution of the new body took place on June 20; its first session will be held September 26-28 in an as yet undesignated place. The charter members of the new organization are the Church of England in Canada, the United Baptist Convention of the Maritime Provinces, the United Church of Canada, the Presbyterian Church in Canada, the Baptist Convention of Ontario and Quebec, the Canadian Conference of the Evangelical Church and the Churches of Christ (Disciples) in Canada. Each of these will have four representatives on the council, with an additional representative for every 25,000 members or fraction thereof. That is to say, the United Church—the largest body in Canada—will have about 29 members. The council's presidency is to rotate among the constituent denominations, with the Anglicans holding it for the first two-year period. As in the case of the Federal Council of the Churches of Christ in this country, the Canadian body will exercise only advisory functions. But it is expected that on matters of public policy it will soon come to speak to the dominion with a voice that will be recognized as the voice of united Protestantism, just as the Federal Council has so come to be recognized in the United States. Formation of this Canadian Council of Churches is one of the clearest signs so far that Protestantism is truly in earnest about girding itself for its united postwar task.

Missouri Lutherans Refuse Proposal to Cooperate

LUTHERAN unity suffered a temporary setback when the triennial convention of the Missouri Synod voted to decline membership in the National Lutheran Council. This council is a service agency in which nearly all other Lutheran denominations collaborate. It maintains a large number of centers of Christian hospitality for service men and women. For years the council has combined Lutheran aid to orphaned missions so effectively as to make the efforts of most other Protestants in this direction appear half-hearted. It conducts an office of press relations whose journalistic competence is excelled by no similar office of a Protestant denomination or interchurch agency. When Lutherans desire to speak together, they speak through the National Lutheran Council. When they confront common problems in the field of social welfare, the council enables them to make the resources of all available for each. It gathers and publishes church statistics. In some of this activity the "Evangelical Lutheran Synod

of Missouri, Ohio and Other States" is already unofficially cooperating. The recent convention, which is reported on page 837, noted this fact and tacitly agreed that it might continue—unofficially. But it recoiled from going further, at least at this time. The logic of those who pointed out the need for combined efforts when the opportunity opens for the Lutherans of America to extend compassionate aid to the members of their household of faith in Europe moved it—but not enough. It acknowledged the necessity of collaboration against the inroads of paganism and the challenge to religious liberty of the Roman Catholic Church—but it was not prepared to act. It stated that "apparently" there was some doctrinal taint in the constitution of the National Lutheran Council which overbalanced all these considerations. The Missouri Synod was sorry, but for another three years this one word "apparently" is to deprive other Lutherans of the substantial aid it might provide by accepting the responsibilities of full membership. Of course it is going to continue unofficial help, but this must not be apparent. The position is not one which will increase respect for Missouri Synod candor. The anomaly of such a decision raises the question as to whether a desire to save the faces of some diehards did not weigh more heavily with the synod convention than the National Lutheran Council's "apparent" doctrinal taint. The fact that the action was taken with every evidence of reluctance does not relieve the Saginaw gathering of responsibility for having hindered for three more years greatly needed cooperative action in one of the most important Protestant families.

Will Canada Disfranchise Her Nisei Citizens?

WITH SORROW we discover that the United States is not the only democracy which is indulging in discriminatory treatment of its citizens of Japanese ancestry. Recently the Canadian House of Commons passed without debate an amendment to the dominion election law (Bill 135, Clause 5) which will disfranchise thousands of Canadian citizens whose forebears came from Japan. The language of the amendment is legalistic and complicated, but the intent is made clear by a note appended to the bill which says that Clause 5 "provides a disqualification from voting at a dominion election of persons of the Japanese race." As stated, this went through the Canadian House without creating a ripple. Now it is before the Senate, where its fate is in doubt. Christian forces in Canada have rallied to defeat it, or at least to insure that it shall be adequately debated before final action is taken. In a telegram to the Senate the Interchurch Advisory Committee on Resettlement of Japanese Canadians says that enactment "will reflect on the honor of Canada long after the war has been won." Representatives of the Anglican, Baptist, Presbyterian, Roman Catholic and United churches signed this protest. We trust that the churches may, by their vigorous and prompt action, succeed in arousing Canadian opinion to block the enactment of any such piece of Hitlerian racial legislation. Meanwhile, it is good to learn that on this side of the line the two Methodist annual conferences in California adopted resolutions protesting vigorously against the campaign to keep loyal Japanese-Americans from returning to their former homes on the Pacific coast and insisting that their civil rights must be protected as carefully and completely as those of any other Americans.

Another Step Toward Racial Justice

SO MUCH is being said these days about the denial of equal rights to Negro citizens, it is a pleasure to be able to record advances toward the goal of "liberty and justice for all." For advances are continually taking place. Often they do not lend themselves to sensational reporting as easily as do some instances of racial discrimination, but that does not detract from their importance. National approval should be forthcoming, for example, for the action of the state of North Carolina in equalizing the salaries of white and Negro teachers conducting classes of the same grade in public schools. Long a leader in educational matters among the southern states, the Old North State has now done away with any discrimination in schoolteachers' pay on the basis of color. One measure of the slowness with which all such reforms are achieved is furnished by the reminder that it is four years since the federal courts ruled that color differentials in school salaries are unconstitutional. Yet it marks a new day in public education in the south that North Carolina has now put the ruling of the courts into practical effect. Other southern states are said to be ready to follow her example. The effect is likely to be wholesome all along the line. It will improve the relations between the races in North Carolina. It will make teaching a more attractive profession to talented and ambitious young Negroes. It will give Negro teachers sufficient income to make it possible for them to secure professional training as good as that of their white colleagues. Thus the quality of teaching in Negro schools will rise. Better educated Negroes will graduate from such schools. And the end result will be a rise in the cultural standards of the entire population of the state, which should express itself in many sorts of political and economic gains.

Divisive Drifts in Methodism

NOW THAT most of the Methodist jurisdictional conferences have met, it is clear that the different geographical portions of that denomination are moving in distinctly different directions. In the north, the tendency has been to regard the jurisdictional conferences as little more than an electoral device for the choice of what is tending to become a diocesan episcopacy. As such, there has been widespread questioning of the value of the device. It would not be surprising if, after another quadrennium or so, delegates to the jurisdictional conferences in the north petitioned in favor of returning episcopal elections to the denominational General Conference, and perhaps even in favor of eliminating the jurisdictional conferences altogether. On the other hand, the tendency in the south seems to be to exalt the jurisdictional conference to a place

of great administrative importance where it will guide the activities of what might easily become an almost autonomous church. Thus, the Atlanta session of the Southeastern jurisdiction voted for a $62,000 budget to support a permanent jurisdictional council, under which there would be a complete roster of jurisdictional boards and other agencies, with an executive secretary employed on a full-time basis to integrate the work of the 18 annual conferences involved. At the time of Methodist reunion the question was widely asked whether, under the proposed system of six jurisdictions, the Methodists were actually about to become one church or six churches with one name. With the southern white conferences now raising the cry of home rule—much as southern politicians are doing in the nation's political life—it may presently develop that the jurisdictional conference has afforded a means whereby old divisions have been wiped out in name but preserved in spirit.

Kung's Arrival Marks China's Worst Crisis

IF ANYBODY in Japan is gloating, it is the continental expansionists. For years they have proclaimed in season and out that the destiny of Nippon lay on the continent of Asia and not in the islands of the south Pacific. They followed their preaching with action, first in Manchuria, then in Korea, then in Manchuria again and for the past seven years in China and southeastern Asia. Now, with disaster closing in on the navy's overblown island domain as the American fleet methodically moves from archipelago to archipelago, the landward side of the "East Asia Co-Prosperity Sphere" continues to grow. As a result of the recent drive from Peiping to Hengyang, the Japanese army controls China's interior north and south railway. With Hengyang surrounded, a new army has started northward from Canton to close the last 250-mile gap in this lifeline. If it succeeds, as it appears likely to do this summer, it will at once cut China in two and provide Japan with an interior line of communication which will be immune to attack from the sea. The ease with which the Japanese armies have brushed off the American airforce in China and have moved relentlessly forward reveals the futility of the policy of providing China with only token aid until the European war is finished. The desperation of the plight of the one United Nation whose public have had no victories for their encouragement this year, whose armies have had not one year at Valley Forge but seven, and which again appealed for help this week, is shown by a rumor which *Time* allowed itself to report this week. Commenting on the arrival in America of H. H. Kung, China's vice-premier and minister of finance, this publication, whose Far Eastern coverage is generally authoritative, declared that it "signaled that the worst of all the Chinese crises is at hand." It then noted that Washington is full of whispers that Dr. Kung's arrival may indicate that a Chinese government-in-exile will be set up there. If that happens, it should be accepted for what it is—an admission that Allied aid to China was too little and too late. If the Chungking government evacuates to the United States or leaves China for any other country, resistance will be reduced to ineffectual guerrilla activity in the remote fastnesses of inner Asia. China will have been knocked out of the war. There may be those in the United Nations who would find that convenient. They might hope it would silence the claims of Asiatics to equality in the postwar world. Unless the Allies make a more serious attempt than they are doing now to prevent a defeat that would be as serious for them as was the loss of Italy for the Axis, it will be in order to ask who these people are.

Chinese Bishop Asks Exile for Japanese Emperor

WHAT is to be done with the Japanese emperor after the war? That's a question soft-pedaled in official quarters, with the presumption growing that nothing will be done. But it may be seriously doubted whether the future peace of the Pacific area can afford to leave on his throne a monarch whose alleged divinity can be used at any time by political or military cliques to provide sanctity for their nefarious intentions. There is at least one front-rank Oriental Christian leader who is sure that the end of the war should be followed by the dethronement of the Japanese emperor. He is Bishop W. Y. Chen of the Methodist Church in China. Bishop Chen, who is now in this country, has his episcopal residence in Chungking. Before his election to his present post he was the executive secretary of the National Christian Council of China—the body roughly corresponding to our own Federal Council. He believes that, after the war, the Japanese emperor should be treated as Sun Yat-sen treated the Manchu emperor of China at the time of the republican uprising in 1911. That is to say, he should not be executed but should be exiled "to some far-away place where he could spend the rest of his life in study." During the resulting period of transition, while Japan was changing from a monarchy to some other form of government, Bishop Chen holds that it should be policed by Chinese troops, "not in retaliation, but for a sufficient time to impress on Nippon the error of her ways." There will be debate about both these proposals. It will be hard, however, to prove that this Chinese bishop does not know what he is talking about when he asserts that there will be no secure peace in a situation in which a puppet monarch can at any time transfer the authority of his pseudo-divinity to any war-plotting group which may obtain control of his person.

Asserts Conspiracy for Secession of Quebec

IT HAS long been understood that French Roman Catholic Quebec Province is more French than France and more Catholic than the pope. But a sensation was created when, in a speech to the Canadian senate, Senator Bouchard declared that the leaders of the Order of Jacques Cartier are engaged in an aggressive conspiracy to turn Quebec province into a separate, French, Catholic corporative state. What gave this pronouncement its particularly vigorous bite was the fact that Bouchard himself

is French by race and language, Roman Catholic by religion, and a senator from Quebec. He asserts the loyalty of the majority of the people of Quebec, and even of the mass of the members of the Order of Jacques Cartier, a secret society sanctioned by the French Canadian Catholic clergy. But its leaders, he says, have for years been insidiously working toward the end which he described. They are "sabotaging our free institutions. The worms are gnawing at the tree of liberty." Specifically, their aim is "not only to disunite the people on lingual and religious matters, but also to disrupt the confederation, to abandon the more humane North American concept of a large nation composed of different religious beliefs and racial origins, and to revert to the old European concept of small nations of the same religious and racial descent." Senator Bouchard took his political and economic life in his hands when he made this speech. Catholic authorities, from Cardinal Villeneuve down, blasted him in unmeasured terms. Liberal party leaders, embarrassed by having an issue raised which is too hot to handle, declared that he greatly exaggerated the strength of the separatist movement, though admitting its existence. Premier Godbout, of whose Liberal cabinet Bouchard had been a member until he recently went to the senate, removed him from the lucrative ($18,000 a year) post as chairman of the Quebec Hydro Commission. The exigencies of politics may require the adoption of a hush-hush policy. But the cultural isolation of French Catholic Quebec, with its high degree of clerical control, constitutes a problem which can be neither laughed off nor howled down.

Accent on Youth

THE REPUBLICAN convention produced no surprises. It adopted the sort of platform that had been expected, named its ticket by all but unanimous votes on the first ballot, and carried out its other obligations with so little friction that it completed its work a day ahead of schedule. There was none of the drama which marked the dazzling emergence of Wendell Willkie at Philadelphia four years ago. On the contrary, the convention moved so smoothly toward its foreordained conclusion that newspaper correspondents lamented the lack of excitement, while Chicago hotelkeepers complained that they were left with hundreds of empty rooms on their hands. Americans will not turn out in great crowds for any contest, political or otherwise, whose outcome is never in doubt.

Nevertheless, the comparative placidity of the Republican convention should deceive no one into a belief that the Republicans are entering this campaign either apathetic or expecting defeat. They have nominated what was probably their strongest available ticket; they hope to win. Governor Dewey has a record and a personality which will appeal to hosts of voters on whom partisan ties sit lightly—the "independent vote" that has held the balance of power in recent presidential elections. And Governor Bricker will assure for the ticket the personal loyalty and support of the professional party workers—an asset of inestimable value in assuring a maximum vote from "regular" party sources. It is no improvised and emotionalized crusade the Republicans are launching this year. It is a professionally competent campaign, with a candidate, a platform and an organization set for hard fighting clear down to the precinct level.

It is true that there was little popular response, even among the delegates, to the opening phases of the Republican gathering. The temperature of the hall and the pedestrian nature of the convention's set speeches combined to discourage any popular demonstrations. But with the entrance of Governor Dewey, all that changed. From the utterance of his first sentence in accepting the nomination, the convention knew that a compelling personality had taken over the party's leadership. So did that part of the nation which was listening in by radio. There was nothing intellectually distinguished about the Dewey speech. But it did reveal a clear mind, a gift for pungent phraseology, a confident spirit and an ability to project a personality both to the immediate audience and to the vastly larger and more important audience reached only over the air. This time the Republicans, as well as the Democrats, will have a candidate who is at no disadvantage in the radio age.

As has been said, the Republican platform presents few surprises. It is as generalized, as full of loopholes, as full of vote-catching devices as such documents usually are. But it is by no means a reactionary declaration. On domestic social legislation it approves by name "the purposes" of the National Labor Relations Act, the Wage and Hour Act, the Social Security Act and promises "a fair and just administration of these laws." It promises extension of the old-age and unemployment insurance systems. It will probably be found to go far beyond the Democratic platform on such issues as Negro rights, the poll tax, anti-lynching legislation and the feeding of children in nazi-occupied countries. In calling for postwar forces "of ample strength for the successful defense of the United States" and "for the maintenance of the Monroe Doctrine," it conspicuously leaves open for future decision the question of peacetime conscription. It makes an obvious bid for the Jewish vote by telling the British to open Palestine to unrestricted Jewish immigration and land ownership, but that simply takes the place of the declarations in favor of Irish independence which regularly appeared in past American party platforms.

The plank on postwar policy virtually washes out any difference between the Republicans and President Roosevelt. The Republicans declare for "responsible participation by the United States in postwar cooperative organization among sovereign nations to prevent military aggression and to attain permanent peace with organized justice in a free world. Such organization should develop effective cooperative means to direct peace forces to prevent or repel military aggression. Pending this, we pledge continuing collaboration with the United Nations to assure these ultimate objectives." All this is to be sought "through organized international collaboration and not by joining a world state." Mr. Willkie would have had this language made stronger and more specific. The Republican platform committee defended it as a reiteration of the

pledges of the Mackinac declaration and the Connally resolution. The striking fact about it, however, is that it is almost a carbon copy of the positions recently voiced by President Roosevelt.

If there is any especial significance about this portion of the Republican platform it probably lies in the fact that, just before it was unanimously adopted by the convention, it was revised to drop the word "Axis" from the demand that "nations which are victims of [Axis] aggression should be restored to sovereignty and self-government," and to drop the word "principal" from the pledge of "continuing collaboration with the [principal] United Nations." But any American knows that a party platform means what the party candidate makes it mean. And Governor Dewey has yet to reveal what, in the field of foreign relations, he wants to make this platform mean. Fortunately, its language will permit him to give this plank in the Republican platform the interpretation by which, in the event of his election, he actually intends to be guided.

It cannot be denied that the Republican party, as it revealed itself at Chicago, is a party in which some elements are still so conservative in outlook on both political and economic issues as to border on the reactionary. But in this respect it differs little, if at all, from its rival. The Democratic convention will reveal quite as much bourbonism on the part of its powerful southern state and northern city machines as did the Republicans in their cheers for "free enterprise" and obvious affection for such a conservative as Governor Bricker. The truth of the matter is that both candidates this year will be more liberal than their parties. And Governor Dewey gives every promise of being even more master of his party's policy than, in the face of growing southern intransigence, President Roosevelt will be of his.

It is still too early to approach a final appraisal of the Dewey candidacy. But it is already clear that the Republican candidate enters this contest with important advantages. He has, for one thing, a united party support such as Mr. Willkie never had. As Walter Lippmann has pointed out, he has been "nominated by the combined action of party workers from all sections of the country, and not, like Mr. Willkie, in spite of them." His candidacy is strengthened by the deep fear felt by all thoughtful Americans as to the ultimate effect on our nation's republican institutions of a fourth term for Mr. Roosevelt. It is also strengthened by the fear of an administrative and legislative deadlock in dealing with postwar issues if, as now seems likely, Congress passes to Republican control while the executive remains in Democratic hands. And, in facing the demands of a new day after the war, he can place the accent on youth. Here lies perhaps his greatest asset.

When Governor Dewey promises a youthful, a fresh administration he is doing something more than counter the to-be-expected charge of his opponents that he is too young and too inexperienced. (If elected, he would be twenty days younger on taking the oath of office than was Theodore Roosevelt.) When he says that the administration which he would supplant is now, after its twelve years of power, composed of "stubborn men, grown old and tired and quarrelsome in office," he is doing something more than manufacturing a campaign slogan. He is reminding the nation of a condition which every newspaper reader knows has actually grown up at Washington during the past quadrennium. And no thoughtful American can be reminded of that condition without pondering its warning for the difficult days ahead when all the problems of returning the nation to a peacetime economy and reaching a basis of cooperative action with the rest of the world must be faced.

On the morning when Governor Dewey was nominated his rival, Wendell Willkie, sent him this telegram: "Hearty congratulations to you on your nomination. You have one of the great opportunities of history." In that message there was expressed a combination of good will and reserved judgment which truly reflects the thought of millions of Americans with regard to the Republican candidate at this stage in the campaign. They wish him well. They believe he confronts an hour of opportunity. And they are waiting with hopeful eagerness to see how he measures up to it.

A Crooked Game

TIME magazine started something which perhaps it would like to stop when it permitted a correspondent, unnamed but certified to be "an experienced, serious observer," to state that "the Catholic Church in Spain is back doing business in the same way. Once again the church is selling indulgences. . . ." As might have been expected, indignant Roman Catholic subscribers leaped to the defense of their church. One correspondent called the charges "utterly untrue, as anyone knows who has studied history and observed the church as she is in the world today." Another explained: "Indulgence is forgiveness, and can neither be sold nor bought. True, that certain acts of faith result in voluntary contributions, but that gift is not an essential concomitant of the indulgence itself."

This matter of indulgences is a thorny question, but it is not clarified by any such blanket denials; nor can the criticism expressed by *Time's* observer be disposed of by the editorial admission that he "nodded" in using "the obsolete phrase, 'sale of indulgences.'" The term is obsolete, except in histories of the Reformation. The sale of forgiveness of sins was always contrary to Roman Catholic theory, but at certain periods it has been a very conspicuous feature of Roman Catholic practice.

The theory of "indulgences" is somewhat intricate and lends itself both to misrepresentation by critics and to abuse by agents of the church. The abuses have been so widespread and so scandalous that the councils of the church, from the Lateran of 1215 to Trent in 1545 and several years thereafter, devoted much attention to their remedy. An indulgence is a commutation of the temporal or purgatorial penalties for sin by the payment of cash to the church. Calling this cash "alms" does not materially alter the nature of the transaction. The distributors of indulgences and the ecclesiastics who issued them used to

work on a commission basis and take a cut from the receipts. This was one of the abuses to which the councils tried to put a stop, and on the whole successfully. But no reforming efforts could ever make it clear to the simple minds of the masses that the transaction did not amount to buying forgiveness of sin and admission to heaven.

The eagerness of ecclesiastics to collect money for the church, even after they had ceased to be eager to collect it for themselves, has led them into exploiting the relation between payment and salvation in terms which seem clearly designed to create an impression which is at variance with strict Roman Catholic theory on this point. This is well illustrated by the recent letters from the Archbishop of Winnipeg which have been published in the *New Republic* and elsewhere and copies of which have reached us through other channels. Under date of March 1, 1944, the archbishop issued the following appeal to Catholic parents of sons in the armed services:

My dear Catholic Parents:

I have received from the pastors of the different parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear mother and to those who love him." This has been explained to you, over and over again from the pulpit, and you have been urged to enroll your boys. A few, who have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. *You are not indifferent.* What then can be the reason for the inaction? Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic mother. You receive a portion of the boy's pay, and what better use can you make of it? "Oh," you answer, "I am trying to have a nest egg for my boy when he returns." *When he returns.* Wouldn't it be better to take the best means you know to insure the boy's return? If he does not return, what good, under heaven, will the "nest egg" be to him? I am not advising you to take the boy's money. I would much prefer that you use your own money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the $40 at once. You can pay any sum you wish, by instalments. You can pay, say, $5 a month, or $10 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of one dollar per month. The important thing is to insure the boy's safety, as far as we can do so—his safety in time and eternity. . . .

Yours very devotedly in Xto.,
(signed) †Alfred A. Sinnott,
Archbishop of Winnipeg.

In reply to an inquiry as to the genuineness of this letter, the archbishop admits it but thinks it was misunderstood by readers who had not seen his previous letter and had therefore taken this one "torn from its context." He continues:

I did not say that $40 would insure salvation, any more than $40,000 would. I said, "what better guarantee," in the sense that, if there be a guarantee (which there is not), what better title to God's mercy than to help spread the gospel of Christ. Spreading the Word of Life is listed among the best of good works. If there be a guarantee (and, I repeat, there is not) to my mind a good unselfish life, devoted to works of mercy and love for the benefit of our fellowmen, is among the best. The upbringing of a good boy by a tireless, devoted, religious mother, would be listed in the same class. To guarantee heaven for $40 would be pure, unadulterated fraud.

All of which would have quite a different meaning if "torn from the context" of the preceding letter. Standing by itself it is an edifying exhortation true to, and especially in, the last line. Taken as an appendix to the other, it is a weak and shifty evasion. In the letter to parents, the archbishop mentions the forty-dollar membership and exclaims: "What better guarantee for any boy exposed to the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker." Then, in the letter to a critical newspaperman, he says there really isn't any such guarantee but if there were this would be it. Perhaps one should pity the plight of an ecclesiastical promoter trying to collect money not on the merits of the enterprise but by hinting at blessings in return which it would be "pure, unadulterated fraud" to promise explicitly. But consider how it would have affected his membership drive if he had incorporated into the letter to parents the limitations stated in the letter to the newspaperman.

The thing is a crooked game, any way you take it. One need not revive the old scandals of Tetzel and his time. Some of the worst abuses of the "indulgence" process have been cured. But the fundamental fallacy and fraud are ineradicable. Let any company of men claim that, through an institution which they dominate, they control the means of grace and hope of glory, let millions believe that their eternal welfare depends upon their keeping on good terms with these men as God's agents in the world and upon extending the power and authority of the institution, and a situation exists in which such abuses, in grosser or subtler forms, are inevitable.

From the documents at hand, it is obvious that the Archbishop of Winnipeg wished to give the Catholic parents of his diocese the impression that the payment of $40 for the purpose indicated will so greatly enhance the chances as to amount to a guarantee that any soldier on whose behalf the payment is made will, if killed in action, "go at once to his Maker." Even though the impression is conveyed in terms which avoid a categorical guarantee that the "guarantee" of which he speaks is a real guarantee, it remains, in his own terms, "pure, unadulterated fraud."

Missing Evidence

Editor The Christian Century:

SIR: When you read a good book of recollections you set out upon a journey down a trunk line. But before long you come to a junction, and you alight to discover a small, quiet, slow railway train waiting to take you for a brief excursion down a branch line, from which returning you proceed once more on the main track. In the *Recollections of an Unimportant Life* Dr. Hensley Henson pro-

vides for many such little diversions as well as for the main journey.

He suggests, for example, that in autobiographies it is not enough to discover the facts, what the man did, or wrote, or even believed. We must inquire what books he admired, what friends he made, what enemies he met and fought, what were his admirations, what his dislikes. Then he adds: "Few sidelights on personal character are more revealing than a private study. The choice of the books, their arrangement on the shelves, their condition and the aspect of the table where they are regularly studied—all yield trustworthy evidence to their author's interest, habit and method." For some lives such evidence remains at least in pictures, and you can still go to Springfield, Illinois, and learn something about Lincoln that no printed book, however good it may be, could give.

But today, as Dr. Henson justly adds, some evidence that once could be gathered, is missing. "Before the general introduction of steel pens and typewriters, handwriting had considerable evidential importance, but since the sensitive and sympathetic human hand has been exchanged for the tyrannous and impersonal mechanical tool, this valuable witness to personality has been withdrawn."

Do you not agree that when you have given to you in some volume of poems or essays a page of the author's handwriting you know something more about the man himself than print can convey? And when they used quills —and, as I think I have reminded you before, I too have used quills in other days—they or we were able to show something more of our (or their) quality. Perhaps those examiners for whom we wrote with quills discerned a finer quality in us than other and baser pens would have shown. Perhaps they raised us from a *C minus* to a *C plus*. But at least it can be stated with some confidence that modern inventions have brought us to a dead level of uniformity, and we grow too much alike, "icily regular, splendidly null."

So we seem, but we are not. We are compelled to mislead everybody. For typewriters there is certainly a place. But "the sensitive and sympathetic human hand" has still to seek older instruments. Do you suppose anyone ever communicated an offer of marriage by means of a typewriter? Or if he did, did he send with it a prepaid envelope for a reply by return post? However you may differ from this prejudice, as you may call it, you will agree that the task of biographers and students of letters will grow more difficult in the future, thanks to modern inventions. Original manuscripts were revealing, but who will know what a writer of today is like from his cold and splendid "stenography," if that is the right word? All that can be said with any confidence will be, "What a fine typewriter he possessed!"

It is perhaps the price we have to pay for saving time which we cannot use, and rushing to and fro to places which we do not want to visit. But I regret the old ways. I should much prefer to be taken this afternoon for a ride in a gig to a lightning journey in the finest automobile. I regret the leveling processes by which we are deprived of the privilege of showing our real selves. I want back again the times when we had "characters" among our neighbors, odd and exasperating sometimes, but lovable characters.

Ever yours explosively,
QUINTUS QUIZ.

[We are glad to be able to report that Q.Q.'s script is a little more legible this week than usual.—THE EDITORS.]

VERSE

American Cathedral

MAIN STREET is an empty-ended nave
Thronged with worshipers.
The windows are brilliant showcases
Stuffed with the trivia of little life.
Soul-hungry, harried multitudes,
Seeking, seeking, seeking,
Dash from the Chapel of the Dollar,
Checkbook still in hand,
To share vicarious confession
Slumped in a deep-cushioned seat
Before a silver screen.
A touch of laughter, a sniff of tears,
Then out again.
And now the station of the hat,
Or shoes, or candy, or a bright necktie—
Then a visit to the Fountain of the Rich Milk Shake,
And home!
Day after day they come,
For this is a seven-day faith!
See how devoutly they genuflect at crossings
To the Red and Green,
Rushing, stopping, rushing!
Day after day they leave,
Wearier, more harried than when they came.
Main Street is an empty-ended nave.
Look east! Look west! There is no altar!

FRANKLIN D. ELMER, JR.

I See a New Day

I SEE a new day coming
And all it brings is light,
The new and good for mankind
Against the dark of night.

I see the old things shining
In the day that brings to view
The good, the kind, the lovely,
The heroic and the true.

I see this new day dawning—
Its sunrise clear and bold
Bringing to light the ancient
Beautiful things and old.

RAYMOND KRESENSKY.

Let Us Be Positive -- and Careful!

By Albert Peel

TWO YEARS ago, waiting in New York for a plane to carry me home, I wrote an article for a British daily comparing my impressions of American life and thought in 1938, 1940 and 1942. I showed it to a shrewd and learned British student of affairs, and from the way he expressed approval knew he disapproved! When pressed he rejoined: "But I do approve. I approve every single sentence. And yet it could do harm. You've written with your eyes wholly on English readers. But think of the impression if *that* sentence and *that* and *that* were to be taken from their context and cabled back here as the considered judgment of a frequent visitor with many friends on this side." The criticism was sound. Every statement in the article was, I think, accurate; its aim was constructive, its suggestions positive, and there was nothing which would be misunderstood by those who knew the writer. Nevertheless I had not been sufficiently careful.

Just before I left England this spring I read an article in an American journal, the work of a divine held in high honor for his life and work. In it was this sentence: "The whole burden of my thinking is focused on the postwar world." Now, of course, this was not true, and the writer did himself a great injustice. He knew that American boys were dying daily in many parts of the world, he knew there was anxiety in hundreds of thousands of homes, he knew there were starving children, oppressed peoples, shattered homes by the million. He thought about these things often and his heart went out in sympathy. Nobody who knows him believes that the whole burden of his thinking is focused on the postwar world. And yet he said so. And readers all over the world who do not know him would say, "How terrible! See how aloof and callous these Americans are!" He was sincere in his desire to forward positive proposals for lasting peace, but he had not been careful.

Anticipation No Substitute for Action

Shuttling between Britain and the United States as I have done during the last six years, I have been interested to observe the repeated change in my outlook as I have crossed the ocean—a "sea-change" if you will. At home I am frequently blamed for being critical of my own country; once I arrive here I find—used to find even in peacetime—that I have become its champion. This change now finds expression in one's attitude to the war. In England where everybody is immersed in war work I am continually stressing the need for thought about war aims and urging that the waging of the war gears into the kind of world we are fighting for. Here, with blueprints of the future falling like snowflakes and questions about the postwar world flooding in from every point of the compass, my immediate reaction is, "Oh, hang the postwar world. We haven't won the war yet." Both points of view need emphasis, but in expressing them care is needed so that misunderstanding is not caused.

It is a truism to say that the peace of the world depends on good relationships between the British and American peoples, so much so that many assume that such relationships will be automatic. Such a blunder will never be made by those who have traveled in the two countries. Sometimes I am inclined to think that the major indoor American sport in wartime is twisting the lion's tail, while there are many in Britain who delight to give a vicious tug to the eagle's feathers. I have heard in American common rooms and parlor cars, and I have read in American papers, atrocious statements about the British people by those who apparently had never known an Englishman; and I have heard British men and women sneer at Americans in the mass in a way that made me, with Americans among my dearest friends, both ashamed and angry, and inclined to despair about the future of the world.

Friction May Lead to War

All will not be well between the two peoples, and that means inevitable global war, unless Christians take steps to counteract this careless talk and work at mutual interpretation. Once the war is over, there will be fruitful cause for disagreement—the settlement of lend-lease, air bases, conflicting claims about who won the war, the struggle for markets and employment. Britishers will point to a hoarded newspaper account of hard united fighting in which "Yanks" are mentioned fifteen times and the British not once; Americans will refer to British lack of appreciation of the part played by American men, munitions, mass production. There will be need for strenuous effort by all those who desire friendship and cooperation.

I suggest that it is the immediate duty of Christian writers and leaders of thought in the two countries to set an example in all they do and say and to work out a technique for checking the flood of misrepresentation and misunderstandings which will be let loose once the hazard of war is removed. They of all people should remember the injunction, "He that is without sin among you let him cast the first stone." It is well to remember that when all live in glass houses stone-throwing is dangerous to everybody. Would it not be sound policy for British Christians to resolve that they will not criticize Americans unless they know well some American, and vice versa? But more than that. I suggest that when we want to criticize each other we ask first how far the criticism applies to our own country. As I am writing for American readers I will give American illustrations. I should be much more severe in writing for my own countrymen!

India Versus the Indians

If my American hostess had adopted this technique before saying to me, "I wish the British would admit all the Jews to Palestine," she would have soliloquized, "I wonder where the British learned about immigration quotas. Is the United States willing to suspend its immigration laws to enable European Jews to come in? And if so, how

many of those Jews would vote for America, and how many for Palestine?"

And if the 142,857 recurring American citizens who have in the past four years questioned me about the British treatment of Indians had made this compact, they would have asked questions about the Indians in this country, gradually deprived of their lands as white men spread across the continent to the west. This does not mean that here and now I am defending British policy in Palestine or in India. It means only that I believe American criticism would be remarkably tempered if certain words about motes and beams were always remembered, even as some of our rash statements about the color question in the United States would never be uttered did we first stop to think of South Africa.

Or take the earnest students who tackled me the other night about "the British refusal to let the starving children in occupied Europe be fed"—an end which every Christian desires at the earliest possible moment. If we accept the assignment of blame to the British, is not the first question to be asked, "Why the refusal? What manner of men refuse?" It so happens that I have known the minister of economic warfare well for many years. He is a devout Christian, with a great love for children, and he has lost his eldest son in the war. He does not desire to starve anybody, be sure of that. But if, knowing the situation better than any other person, he has come to the reluctant conclusion that the feeding of Europe must help the enemy, prolong the war, and so increase the ultimate suffering of mankind, who are we to blame him? Rather has he a right to our sympathy in having to carry so great a responsibility and to make so strenuous a decision, with so appalling a choice forced upon him by the damnable business of war.

Imperialism a World Issue

Or take this question of imperialism. To most Americans "British imperialism" is anathema, the cause of many wars and of much human suffering. To most English Christians imperialism is anathema too, but it seems to us like a dying dinosaur. After all, Britain did give self-government to the conquered South African republics and independence to a cantankerous Ireland. Has any other land such a record? Has any other mandatory power trained a nation for freedom? Should not the American critic now see that one of the hazards of the future lies in the development of *American* imperialism?

No matter what she desires, America must inevitably take this path. After the war she will be immensely powerful, with the greatest navy and mercantile marine in the world and vast resources of all kinds, and her people will naturally resolve to make themselves secure so that there may be no more Pearl Harbor surprises. Bases will be acquired here and there, concessions secured in this place and that, and protectorates established—all for America's own safety. Such a sequence of events is as certain as the sunrise, and America cannot be blamed for it; she will be led by natural and logical steps to what her enemies will call "imperialism." The business of the Christian is to see that such imperialism—it will, of course, be given another name—is kept sane, clear and decent, that it never becomes exploitation but has as its end security only. That will not be easy, as a glance at American magazines suggests, with their American centuries, Arabian pipelines and "Let's begin with Puerto Rico."

Kiplingism May Return

At the same time there may be a recrudescence of imperialism in Britain—the dying monster may come to life. It has to be recognized that our indispensable and popular prime minister, who has rendered his country—and the world—incalculable service as a war leader, is in some respects himself a survival, and it may be that gratitude to him for victory may give Kiplingism a new lease of life. No purpose is to be gained by pretending that Mr. Churchill is not a Tory imperialist. Moreover, though this leopard has had an unnatural way of changing his spots in the past, he is unlikely now to become anything else. Therefore, while no one in Britain, unless it be Aneurin Bevan, desires to replace the prime minister as long as the war lasts, progressives know that they will have to oppose his peacetime policy. I live in Mr. Churchill's constituency and I have always voted against him, and I shall certainly do so again if there are kind words for a Franco and nationalism replaces blood, sweat and tears.

It may be then that Christians of both countries will have to curb imperialistic tendencies. Is not this a forecast of what may happen? On the one side America, in a position of great military and economic strength, with the problem of finding employment for her returning millions and markets for her streamlined production; on the other Britain, fighting for the export trade which is her life and conscious that her commonwealth may be used to the detriment of her competitors. Statesmanship of a high order will be required if conflicts are to be avoided. And if there be added continual pin-pricking by the spoken and written word, if both nations are out to see the worst in each other and not the best, what *are* the prospects that we shall be able to furnish the world with that leadership which will establish righteousness and peace?

Cannot Christians of the two nations begin now to set an example? We are clear about the kind of world we desire, and positive that cooperation between the two peoples is a *sine qua non* to secure it. Can we not set an example by being careful, knowing that every idle and irresponsible word may have harmful consequences ultimately affecting all the world, and remembering that for such words we are warned that we must one day give account?

Parallel

As to the steepness of mountains
The accurate feet of the hind,
So to a summit beyond him,
The answering thrust of man's mind.

Onward, yet on, to a challenge
He cannot deny or assuage,
Man goes, like the hind, by his longing,
Secure, where his sight cannot gauge.

ELINOR LENNEN.

Conscience and the Commonwealth

By Milton Mayer

I AM a conscientious objector to this war, but I am not a pacifist; I am not a conscientious objector to war. I should like to explain my position to my countrymen. I do not hope to persuade them to it in time of war; but the war will end some day, and I should like to be of use to them then, at the cost, perhaps, of annoying them now.

By "pacifist" I mean the man who asserts that he will never support any war, and that all wars, future as well as past and present, are unjust. Here, it seems to me, the pacifist makes a fundamental error about the nature of man. He denies, in effect, that men are animals, with animal passions which may be more or less perfectly controlled but never perfectly. He mistakes men for angels. At the opposite extreme from the pacifist is the fascist, who mistakes men for beasts. The pacifist says that men, because of their nature, must never fight; the fascist says that men, because of their nature, must never do anything else.

The fact of the matter was discovered some two thousand years ago by a great many philosophers and is being rediscovered today by a great many psychologists. The fact of the matter is that man is an animal modified upward from the beasts and downward from the angels, retaining, as in all mergers, the worst features of each.

All Approve Organized Force

What does the pacifist mean by war? Surely not the *passé* notion of declared war among nations. I take it he means the use of organized force against men. But all men, including all pacifists, have always used organized force against men. No responsible member of any imperfect community—and all communities have always been imperfect—has ever suggested that law, unsupported by the night-stick, is adequate for the maintenance of justice.

I am sure that all pacifists support compulsory education, compulsory vaccination, and compulsory taxation, even when force is required to effectuate these blessings. Non-violent resistance in India is not right because India's cause is right. It is right because it is effective in the support of India's righteous cause. Gandhi is reported to have said that *Satyagraha* is the only weapon of an *unarmed* people. The immobile violence of *Satyagraha* is still violence; if enough Indians lie down on a railroad track, they will wreck the train and kill the passengers. The pacifist distinction between "force" and "violence" is meaningless.

I am afraid the pacifist is at bottom a sentimentalist, and not a psychologist or philosopher at all. He *wishes* that men were angels. He sees the horrors of war portrayed by a Tolstoi or a Goya and he hears their terrible words, "Is this what you were born for?" Horrified, he cries, "No!" and before he knows it he's a pacifist. But sentimentality is known to be the most unreliable of all human commodities, and so, when our peacetime pacifist sees the pictures of Jews or Christians tortured by Hitler, his sentimentalism sweeps him away again, and before he knows it he's a militarist. I can think of no movement in history so regularly and predictably emptied and filled and emptied again as pacifism, and I am afraid the reason is that pacifism is ultimately sentimentalism.

Realism's Requirement

But those of us who fight against this war have got to be realists. We have got to be realists because we want to get something done. And realism, it seems to me, compels us to face the fact that men are born to use all their powers to improve their lot. Nor can they always choose when to use which powers; they cannot think without sometimes feeling or feel without sometimes acting.

In this predicament—the human predicament—the rational use of force will always be necessary in the human community. With the increase of justice the use of force will be increasingly dispensable. But the pacifist seems to suppose that the time will come when force may be dispensed with altogether. He seems to suppose that the rational animal will some day get rid of the animal and consist entirely of the adjective.

I know that the use of force, even the just use of force, is always degrading to him who uses it. I know as well as W. S. Gilbert that the policeman's lot is not a happy one. But we have got to have policemen, and the highest-minded policeman sometimes has to crack heads in the course of enforcing just laws relating to vaccination, education, the payment of taxes, and the orderly emigration from a burning theater. Against an unjust assault by an unjust community, a just community would be compelled to have an army.

Is Man's Life Sacred?

I cannot follow the pacifist doctrine of the sanctity of human life. Certainly no non-believer in God can see anything sacred about a piece of meat running around on two legs with somebody else's fur on him instead of his own. The believer discerns something divine in every featherless biped, but even that discernment does not entitle him to be a pacifist. For if he holds human life sacred, he must certainly hold his own sacred, not because it is his but because it is a human life. If, then, he is attacked by a man who proposes to kill him, he must use whatever means are necessary, including wounding his assailant, perhaps fatally, to prevent the taking of a human life.

To the pacifist who rests his case on the sanctity of human life, any warring government will always say: "We, too, maintain the sanctity of human life. This is a defensive war, and we do not want to kill anybody. The killing we are compelled to do is strictly accidental. We have to keep the aggressor from killing us." I do not see how the pacifist can answer that argument unless he asserts that the war in question is not defensive. He will

probably be right on that point, but he will no longer be a pacifist; he will be saying that defensive wars are just.

The pacifist, it seems to me, is helpless when the old question is put to him: "What would you do if Hitler came over here?" Or, "What would you do if a man"—usually a Negro—"grabbed your baby on the street?" Or, "What would you do if a Jap raped your wife or a Jew broke into your house?"

The pacifist cannot answer these questions. If he says, "I'd reason with him," his interrogator replies, "The hell you would." And the fact is that the hell he would, if he had what is known as red blood in his veins—if, in a word, he was an animal with animal passions as well as human reason.

My point here is absurdly simple. The man who admits that he would resist the burglar or the rapist does not claim that his resistance would put an end to burglary or rape. He simply observes that that is how he would behave, not how he *wishes* he would behave. He does not *believe* in the use of force, but he knows that under certain circumstances he will use it.

In the case of a war being fought several thousand miles away, he has sufficient command of his reason to act differently from the way he would act if a starving man grabbed a loaf of bread from under his arm. When a land-starved or pride-starved nation sets out to grab what it needs, he has sufficient command of his reason to realize that the war will, in the end, reduce his own land-rich or pride-rich nation to the desperate moral state of the enemy.

Just War Not Impossible

We may renounce the fallacy of angelism and still argue that there has never been a just war. We may even argue that, because of historical nationalism, there never will be one. But we cannot say that a just war is impossible. And insofar as wars have approached the glorious, if improbable, Armageddon of perfectly just men in a perfectly just cause, to that extent they have been just.

The true pacifist, then, is guilty of the error of angelism. He is guilty of a more grievous error in addition. He not only misconceives the nature of man; he misconceives the nature of human society.

Men cannot live outside a community. Though the community exists for the sake of its members, and not, as fascism holds, the members for the sake of the community, the fact remains that men cannot live outside a community. In addition to being an animal, and a rational animal, man is also by nature a political animal; he has got to work out his destiny with and through a community.

The non-religious pacifist says that whether or not he will go to war is a matter between him and his conscience. The believer says it is between him and his God. In either case he is ignoring a third party to the deal, namely, the community. He is tolling the bell for himself alone.

Men cannot claim the advantages of the community without accepting its responsibilities. Though the community may take some, or even most, of their goods, it alone enables them to have any goods at all. Though the community may ask them to risk their lives, the risk outside the community would be greater still. How, then, can any man say that his decision as to war is between him and his conscience or between him and his God?

How, especially under representative government, freely formed by him or his ancestors, whose prerogatives he has not heretofore challenged? How can he welter all his life in the blessings of representative government and capriciously withdraw the representation in the matter of war? The true pacifist is just exactly that capricious, and in his case I must say I sympathize with his fellow citizens who ask indignantly, "Who does he think he is?"

Capricious Individualism

He thinks, capriciously, that he is a sovereign, a law unto himself. He may argue that nations are equally capricious, since every nation asserts that it too is a law unto itself. But how can he denounce the anarchy of nations and espouse what seems so clearly to be the anarchy of men? Who, as his fellow citizens ask indignantly, does he think he is?

I think I know who we who fight against this war are, or ought to be. I think we are, or ought to be, the most conscientious members of the community. I think we ought to claim conscience when we fight against a war that is unjust and therefore injurious to the community. But we cannot claim conscience in the matter of an unjust war and stand by and watch, unconscionably, any injustice whatever anywhere in the community.

The devastating immorality of our time is not vice, but the tolerance of vice. Goodness does not consist of doing no wrong; it consists of doing no wrong, of tolerating no wrong, and of doing right. The pacifist who says that war is between him and his conscience, or between him and his God, is saying that goodness consists only of doing no wrong. This is smugness, not goodness.

The "blameless life" is not blameless. The only blameless life is the praiseworthy life. And the only praiseworthy life, since man is a political animal, is the life spent, not merely in avoiding the doing of injustice, but in fighting injustice; for injustice is injurious to the community which enables the individual to live at all, and it is injurious to the community even when the whole community practices it, as it does in an unjust war.

Thoreau's Mistake

It is here that we who fight against this war break with that otherwise noblest of men, Thoreau. Thoreau tells us that "under a government which imprisons any unjustly, the true place for a just man is also in prison." We who fight against this war must disagree. We must say that while the chances are excellent that we will be put in prison, our place is outside fighting injustice.

So it seems to me that all objection to any or all wars is political objection because man is a political animal. Man is also a religious animal, but his religion enjoins him, above all things, and in all things, to be his brother's keeper. Cain's answer to the Lord does not appear to have been the right one.

The pacifist who says that the matter of war is a matter between himself and his God does not read his Bible right. Individual salvation is also political salvation. We are

not told that Christ died to save himself, but to save all men. He who would live again in Christ cannot die to save himself. He cannot pick and choose among his commandments. He cannot refuse to kill and tolerate killing, or refuse to steal or lie and tolerate stealing or lying, for he is then an accomplice in the crime. The prophet Micah does not enjoin the members of my particular sect to sit tight, but to do justice.

I am not saying that the true pacifist acts like an angel or an anarchist. I am saying that he *thinks* that way. I am saying that the theory of pacifism is untenable and its practice, therefore, erratic. If men are animals, they must be expected to use force, justly as well as unjustly. And if men are political animals, all objection to war is political objection. He who fights against a war cannot simply secede from the community. He cannot simply sit out this waltz with Moloch. He who fights against a war is deliberately overturning the state. In the strictest sense, he is a revolutionary.

Revolution is the only recourse against tyranny, and the tyrant is sometimes the majority. Whole communities may tyrannize themselves. If anything makes tyrants of nations, it is war. Our nation is far from being tyrannized, but the system of wars is taking it inexorably down the road. So we who fight against this war are rebelling while the rebelling is good. We cannot postpone the beginning of our revolution, but, unlike most revolutionaries, we have plenty of time in which to finish it. For the revolution we are making is a revolution in the hearts of men, and as long as men have hearts our revolution has hope.

We who fight against this war maintain that our revolution is the only way to save the community. Why should our countrymen take our word for it? I can think of only one answer to that question, and that answer is the character of the lives we have led. If our past lives have been spent in conscientious citizenship, we may hope to persuade our troubled countrymen that our present rebellion is being made for the community's good and not our own. Our records as conscientious citizens are the only persuasive evidence in mitigation of an otherwise justified verdict of high treason in time of war.

Socrates' Example

Poor sticks though we are, we who fight against this war are trying to follow in the way of the greatest of rebels and the most conscientious of all the citizens who ever lived. We must shamelessly take Socrates as our model in practical matters. I say shamelessly because we lack his virtue and wisdom. I say we must take him as our model because he was one of the most practical men—if by practical we mean achieving one's purposes—who ever lived. He was bent on getting people to listen to him, and like Jesus, John Brown, Gene Debs and Gandhi, he succeeded, by a dramatic act, in getting more people to listen to him than ever would have had he died of natural causes.

We must, then, like Socrates, be prepared to be misunderstood for a while, and even to pay a small penalty. But there is no especial merit in being misunderstood. We must try to be clear. We must know exactly what we are rebelling for and against, so that we can persuade our countrymen that it is our way and not theirs that will save the community.

The concluding part of this two-part article will appear next week.

BOOKS

Better as Religion than as Philosophy

BEHIND THE UNIVERSE. *By Louis Berman. Harper & Brothers, $2.75.*

SEVENTEEN years ago, the author, a physician and gland specialist in New York, published another book, *The Religion Called Behaviorism,* in which he attacked a physicalistic metaphysics and psychology. In *Behind the Universe* he carries the attack up to more constructive levels, formulating and defending a spiritualistic *Weltanschauung*—or, if this is too one-sided an appellation, call it a kind of hylozoism.

This view, in brief, is that, in and among the things we call physical, there is a regulating pattern of eternal "ideas," a spiritual, cosmic principle which, though immutable in essence and ultimate meaning, has a history in particular and changing embodiments. The operation of this principle in human beings is called "psychation," resulting, as it were, in (spiritual) organisms within (physical) organisms.

On primitive levels of society, the *unity* of the ordering principle is more manifest, yielding a kind of rudimentary health to its members. Then began the psychopathologies of human existence, as the cosmic consciousness individuated into several and separate selves, each with a will of its own and thereby breeding the stresses and strains of sophisticated society as we know it.

The solution of the problem, mental and physical, generated by individuation, is the "practice of mystic participation" in the Cosmic Person or God, not to the point of the obliteration of the individual selves, but rather with the result of their organization into a truly civil and spiritual society. Even God, the Universal Being, depends on the cooperation of finite selves, as members of himself, to realize immortality which, without the spiritual brotherhood, remains a mere potentiality. The entropic degeneration of the physical universe itself can be checked and finally overcome, at least as regards the future of man, by the systematic practice of mystic participation.

Such a view would serve pretty well, not only as "a doctor's religion," but as anybody's *religion.* It rings true, and has a stirring and dramatic appeal, as might be expected of a blend of the visions of Plato, Hegel, Haeckel and Freud. But as a reasoned *philosophy* or a scientific *Weltanschauung,* it is inconclusive to the point of being arbitrary. Unfortunately, the author does present it as evidenced by recent developments in science, arguing that now it can be shown that there is something spiritual about electricity and electric about spirituality, etc. Such reasoning itself might be diag-

nosed as one of the psychopathologies or sophistications that the intellectual practice of man have infected him with. The cure for such ailments is not mentioned in these pages, valuable as they are in another dimension of worth.

VIRGIL C. ALDRICH.

Books Received

Rainbow through the Web. By Lena Mearle Shull. Banner Press, $1.50. Verse, lilting and ladylike.

And Pass the Ammunition. By Howell M. Forgy. Edited by Jack S. McDowell. Appleton-Century, $2.50. Chaplain Forgy, U.S.N., tells a lively and moving story of the adventurous career of the cruiser New Orleans, with which is interwoven the no less stirring story of a naval chaplain's work in giving spiritual and personal guidance to the men within range of his influence. The slogan suggested by the title is a good slogan, and it does not imply that the chaplain doubled as an artillery officer. He was an authentic chaplain all the while, but the setting of his ministry made it very different from conducting eleven o'clock services in a suburban church.

God on a Battlewagon. By James V. Claypool, as told to Carl Weigman. John C. Winston Co., $1.50. Chaplain Claypool was a marine in the other war. Here he tells concisely (110 pages) and vividly of his problems and experiences as chaplain on the battleship South Dakota.

Love and Laugh. By Minnie Lee Dawson. Dorrance, $1.50. *Vers de société,* and cleverer than most. The author's inspirations come in short lengths, generally from two to ten lines. These epigrams do not always click, but whose do?

The Weaver and the Cloth. By Richard Leroy Williams. Dorrance, $1.50. Verse.

Watching the World, 1934-1944. By Raymond Clapper. Whittlesey House, $3.00. (To be reviewed.)

An English-Chinese Romanized Dictionary. By Daniel Nelson. Augsburg Pub. House, Minneapolis, $3.00. The distinctive feature of this dictionary is that it specializes in giving the Chinese equivalents for words and phrases pertaining to Christian thought and history and to missionary institutions and activities. A large majority of its approximately six thousand entries are of this class. The language student whose interest is in this field will find it an invaluable supplement to the more general dictionaries—not, of course, a substitute for them. Without it, he might have a long search for the Chinese phrases for "a liberal in theology," "Cumberland Presbyterian Mission," "daily vacation Bible school," "higher criticism," or the "Oxford Groups movement." Since the dictionary is so largely religious in its vocabulary, it should be noted that the word "Romanized," in the title, indicates only that the pronunciation of the Chinese phrases is indicated by transcription in Roman letters. The publication was partly financed by the Board of Publication of the Norwegian Lutheran Church of America.

The Trail of the Florida Circuit Rider. By Charles Tinsley Thrift, Jr. Florida Southern College Press, Lakeland, Fla., $2.00. A slender volume (168 pages), but a substantial and scholarly piece of historical writing based on careful research. The first Methodist preacher to come into Florida officially came close on the heels of Andrew Jackson who took charge for the United States when the territory was acquired from Spain in 1821, though there were probably lay preachers among the "sooners" who had been oozing across the border from Georgia during the preceding years. The Florida Methodist conference was authorized on June 7, 1844, and met for the first time on February 6, 1845. A centennial celebration is therefore due. Dr. Thrift's sound study of early Florida Methodism, with briefer treatment of its later development, is a contribution to that celebration.

The One Volume Bible Commentary. Edited by J. R. Dummelow. New edition. Macmillan, $3.00. First published in 1908, this has held its place in the minds of a multitude of users as being just what the jacket modestly proclaims it to be—"the best complete one-volume commentary on the Holy Bible for the minister, student and layman." With its 1,100 large double-column pages, it is a book bargain at three dollars as well as a useful tool for the Bible student.

CORRESPONDENCE

An Omitted Comment

BY INADVERTENCE, an editorial comment which should have been appended to one of the letters in last week's issue did not appear. The letter, written by Albert Sheldon, drew a parallel between the position which we have strongly advocated for the church and the pacifist position which we have been unable to support. The relevant portion of the letter is repeated here, followed by the comment which was omitted:

> In the—for the most part good—editorial on "The Methodist Recantation," I find these words: "It [the church] cannot participate in war or bless war or lend the holy sanctions of its God to any belligerent without stultifying itself and dishonoring Jesus Christ." This is absolutely true.
>
> To all fair-minded and rational persons I wish to submit the following paraphrase of that statement as being equally true: "An individual Christian cannot participate in war or bless war or lend the holy sanctions of his God to any belligerent without stultifying himself and dishonoring Jesus Christ."

[The fallacy in this parallel has been demonstrated repeatedly in these pages. It may be indicated again, concisely, in a series of propositions without further explanations of details.

1. The church, by virtue of its nature and character as the Church of Christ, ought not to take a belligerent part in war, and cannot do so without stultifying itself.

By virtue of its unique relation to every historical situation, the church can refuse to be a fighting participant in war.

Therefore, it should determine its action in accordance with its nature and character as the Church of Christ.

2. Likewise, the Christian, as a Christian, ought not to take a belligerent part in war.

But, unlike the church, the Christian citizen is inextricably involved in the historical situation so that, when his nation is actually at war, he cannot escape fighting. Every attempt to escape fighting on one side, only lands him, fighting, on the other side.

He is thus caught in a position where he cannot do what, according to Christian teaching and ideals, he ought to do.

Such a situation spells profound moral tragedy.

From this tragedy there is no deliverance for the individual Christian save in fighting repentantly. But his repentance is not directed toward the fighting (which is inescapable and therefore beyond reach of repentance), but toward the common sin in which he shares and which has made his fighting a tragic necessity.—THE EDITORS.]

Letters from Methodists

EDITOR THE CHRISTIAN CENTURY:

SIR: It never seemed to occur to you that your editorial in the issue of June 21, "The Methodist Recantation," which is an excoriation of the Methodist Church for a change in its official attitude toward war, might better be named, "Methodism Repudiates Untenable Position."

In good faith and with all sincerity the General Conference of the Methodist Church four years ago passed action denouncing war and placing the church as an institution squarely opposed to war. This was peacetime legislation which was later found to be illogical and untenable when war was thrust upon us. The bishops

of the church whom you indict in the article did make pronouncements contrary to the action of that General Conference. For this they are to be commended rather than castigated. Methodism, I am happy to say, does not place a prohibition upon independent thinking and action of its members regarding social questions, much less upon the bishops who are the spiritual leaders of the church and who have as a part of their duties and responsibilities the crystallization of sentiment against unwise legislation.

That God has a stake in the war the editor does not deny. Yet he would condemn the General Conference for believing that God is on "our side." No one would claim that the plans and purposes of the Allied nations are identical with the will of God. It is highly probable that perfect identification will never be found among men. On the other hand, even the editor himself surely does not believe that God is on the side of our enemies; nor does he believe that nations are more right than ours whose avowed purpose is to conquer, subjugate and exploit other races regardless of right, justice or God. Since, admittedly, God is on the side of the right and wants it to triumph, he undoubtedly must be on the side that is more nearly right. The Methodist people sincerely and conscientiously believe that "our side" is far more righteous than that of our enemies, and that victory for our side will be a victory for the Kingdom of God. They are actively participating in the war by labor, sacrifice and prayer. They want their sons and daughters on the battlefields of the world to know that their church is back of them in this crucial struggle. They are walking in the light as they see the light, and cannot do otherwise.

Then why should not a General Conference be commended for reversing an unsupported, illogical, untenable and not so sacrosanct position of a previous General Conference? It would seem that Christ must inevitably be crucified on the cross of war until all the nations of the earth come together to take him down.

First Methodist Church, L. D. Roe.
Clendenin, W. Va.

Editor The Christian Century:

SIR: I have just read your editorial, "The Methodist Recantation." Accept my hearty congratulations upon it. You have set this action of our General Conference in its proper light. I had hoped that my beloved church would keep itself above the war this time but, alas, it has chosen otherwise. Its loss in prestige is incalculable, its pain to me almost unbearable. Again, my sorrowful but sincere thanks.

First Methodist Church, Thomas A. Williams.
Wichita, Kan.

Editor The Christian Century:

SIR: With reference to the splendid editorial and news item of May 17, I can confess as a Methodist that we did not "shift our opinion on war," nor did we renounce Oxford — we just did not accept either. There are those who will immediately say, "What do you mean! Didn't we carry on regional conferences interpreting the Oxford commitment? Didn't we boldly proclaim that the church was not a part of war and could not be at war?" We did. But we were just riding the band wagon.

No, sir! We never did accept our 1940 stand, except when it was convenient. Of such is the kingdom of Methodism. But I have just talked with a Presbyterian and a Baptist. They seem to have done the same.

Methodist Church, F. E. Raymond.
Forestville, Calif.

Editor The Christian Century:

SIR: I have just read your June 21 issue with disturbed emotions. As a Methodist minister I was obliged to admit that in your article, "The Methodist Recantation," your keen diagnosis put a finger on a sore spot with such precision as to make one most uncomfortable. We Methodists have endeavored to make room in our ranks for people of diverse opinions, and we have sought to adjust ourselves to changing conditions so often that we have been guilty of becoming shifting weathervanes at times when we should have been sturdy signposts. Attempts at conciliation have been at a cost of inconsistency. Your article hurts, but helps withal.

St. Paul's Methodist Church, Verne Leslie Smith.
Ocean Grove, N. J.

Editor The Christian Century:

SIR: Your "Methodist Recantation" editorial is a call to the mourner's bench among us, very richly deserved. The church is *not* at war, all conferences to the contrary notwithstanding. We shall not need much "sober reflection" to feel the need for a mourner's bench — at least there are many of us who shall not. Our "marching as to war" was distinctly and definitely backward at Kansas City. We "let down the bars." Thank God the supply of sackcloth and ashes has not been rationed! Some day we'll march forward in dead earnest again.

St. Paul's Methodist Church, J. P. Groom.
Boise City, Okla.

Editor The Christian Century:

SIR: The screed on "Methodist Recantation" in The Christian Century of June 21 reads like something from the Middle Ages—at least as far back as the days of Gregory VII—rather than something we might expect in a Christian journal in the twentieth century. It is surely in The Christian Century's best style when dealing with the disreputable Methodists. It might be noted that "recantation" was mentioned no less than nineteen times—evidently a favorite word in the editorial office.

The article might easily be refuted at every point, but that is not necessary. Neither the action of 1940 nor that of 1944 sets "Methodist standards." The 1940 action was one of some 25 resolutions, passed by votes in varying majorities, urging various ideas upon Methodists everywhere, expressly stating in some cases that these conclusions were not binding on anybody's conscience, but expressing what were the serious opinions of the majority that voted for them. There has been no recanting in the popular sense of that ancient word, but only in the sense that the conclusion in 1944 is changed somewhat from what it was in 1940.

We all know of the faults and failures of the democracies but we are not alarmed over the fear that prayers for the success of the Allies rather than that Hitler's armies should be successful will be thought to have been sacrilegious four or forty years hence.

Wisconsin Dells, Wis. E. C. Dixon.

Editor The Christian Century:

SIR: As a Methodist who since the General Conference in Kansas City has hung her head in shame at the sad retreat of the church in regard to war, I wish to thank you for the splendid editorial, "The Methodist Recantation," in the June 21 issue. You have done a priceless service to the church in your lucid presentation of the facts.

Minneapolis, Minn. Mrs. M. M. Sloan.

Why Not in the Pulpit?

Editor The Christian Century:

SIR: In his article on "What Is Disturbing the Lutherans?" Dr. Pannkoke says, "Liturgically from Atlantic to Pacific Lutheran hymns are heard in Lutheran churches." This is true. But is it not true that the Lutheran hymnbook also contains many hymns written by men and women of other denominations? Many of these are prayers; other are exhortations to better living, and so forth. These are permitted to give their message to Lutherans as they are in poetic form, but for a minister of another church to pray or speak in prose is all but an unthinkable error. Possibly someone can explain this situation. As I see it there are no hymnbooks containing only hymns by members of any one church. Whether we wish it or not, they bind us together as one great family. But why only hymns?

Storm Lake, Iowa. E. Carnell Wilson.

NEWS *of the* CHRISTIAN WORLD

Link Penitence And War Guilt

Congregational Christian Churches Vote War Resolution Without Discussion—Church Agency Merger Approved

(By Harold E. Fey)

GRAND RAPIDS, MICH., June 28.—The 1944 General Council of the Congregational Christian Churches adjourned today without having had a single serious debate where the outcome was in doubt and without any close votes on an issue of importance. A number of things combined to produce this result, so much desired by church administrators and so disconcerting to journalists looking for colorful events to report. The convention opened with a plea for harmony by Ferdinand Q. Blanchard, its moderator. Without opposition, Ronald Bridges of Maine and Arizona, genial layman who is the brother of the senator from New Hampshire, was elected moderator for the next biennium. On the relation of the church to the war, this council resorted to essentially the same formula as that used at Durham two years ago, describing both pacifist and non-pacifist opinions in a non-committal resolution which blunted the edge of debate. The proposed merger with the Evangelical and Reformed Church has not yet reached the stage where a decision can be made.

Record-Breaking Heat

All of these factors united to create a quiet convention. As important as all others together was the record-breaking heat which gave fire-and-brimstone realism to the rebirth of Calvinism which some are striving for among the Congregationalists. The truth will never be known, but it was rumored at the convention that the air-conditioned theaters and drugstores of the city were running strong competition to the suffocating atmosphere of the old Park Congregational Church where the General Council meetings were held. For this the panting delegates can hardly be blamed, however, because not more than half the 1,740 delegates in attendance could be comfortably seated in the church on a cool day, and there were no cool days. The ministers, who numbered approximately 1,000, were perhaps more diligent in attendance at meetings than the lay men and women, and the heat kept them subdued.

Approves Interchurch Merger

Nevertheless, certain accomplishments of this General Council are likely to prove of historic importance. It was the first body to give the approval of a denomination to the proposed merger of Protestant interchurch agencies. After receiving the report of its representatives on the Federal Council of Churches, the 1944 General Council voted to authorize the council to enter the proposed merger when the required number of denominational endorsements have been given. It is fitting that this church which has practiced Christian unity thus becomes the first Protestant body to give formal approval to the formation of the National Council of the Churches of Christ in the United States of America.

Samuel McCrea Cavert, general secretary of the Federal Council, gave one of the most important addresses of the convention, and delegates did not hold it against him that it was short. Dr. Cavert set forth his reasons for a new emphasis on the solidarity of American Protestantism. He cited five convictions as common to Protestants and held all need rediscovery. They are, according to Dr. Cavert: (1) The immediacy of each man's relation to God, without the mediation of the priesthood, and his justification by faith. (2) The authority of the Scriptures as the revelation of God through Jesus Christ. This he held places the emphasis not on the words but on the Word of God. (3) The universal priesthood of all believers placing upon the Christian the obligation of private judgment as opposed to the division of the church in a permanent inward schism between the hierarchy and the laity. (4) Religious freedom as an inalienable right which Protestants not only claim for themselves but maintain for others, thus providing an indispensable element in democracy. (5) Protestantism as a source of a new dignity and a higher valuation to the common life. It repudiates the dual standard of ethics involved in the distinction between sacred and secular callings.

Contrition and War Responsibility

With reports of military successes in Normandy and Saipan filling the papers, the convention was concerned to avoid a conflict much closer home over the relation of the church and war. The resolution which was finally adopted without debate, on request of Russell H. Stafford and Allan Knight Chalmers, required considerable discussion in the resolutions committee. In asking delegates to save their fire for the resolution on the postwar world, the former described himself as a "pacific militarist" and referred to Dr. Chalmers as a "militant pacifist." Each endorsed the "Statement on Christians and the War," which follows:

"Professing our faith in God the Father of Jesus Christ who has made of one blood all nations of men, we reaffirm our Christian responsibility for justice, reconciliation, world order and peace.

"We recognize in penitence our share in the war-guilt of mankind. The crimes of the aggressor nations against the canons of civilized behavior are all too evident. But the persistent unwillingness of other nations, including our own, to rise above selfishness and pride in the interests of the world family community, is no less evident. Our refusal to act in terms of world welfare has helped to breed world warfare."

"We continue to recognize and cherish within our fellowship the divergent positions with respect to the war which have a common basis in Christian faith. A majority of us believe that in the present situa-

(Continued on page 838)

Methodists Decry Blessing of War

Rock River Conference Declares Church Must Work for Peace Only—Women Attack Permanent Conscription

(Correspondence from Chicago)

CHICAGO, June 29.—The church has a distinctive function in the world. It consists in bringing the conduct of men under the judgment of God. This task must, under all circumstances and from the best of men of all nations, call for repentance and reconciliation. So says a resolution of the Rock River annual conference of the Methodist Church, adopted here last week with but four dissenting votes. In the light of this fact "the church must not bless war." Instead it must "do all it can under God to remove the causes of war and create the conditions of peace . . . must not be used for the propagation of hatred or for the promotion of war." The resolution commended the opening of churches for such work of mercy as is done by the Red Cross, urged support of the denomination's ministry to service men and support of the denomination's conscientious objectors in C. P. S. camps, 57 per cent of the expense of which has been borne for Methodist c. o.'s by the historic peace churches. It commended special services of intercession for service men and their families and urged organized study in each congregation of the conditions of peace.

* * *

Women Blast Conscription

On the grounds that peacetime conscription strikes at democratic processes, sacrifices the integrity and dignity of the individual and interferes with adequate educational opportunity, the board of directors of the United Council of Church Women at its meeting at Garrett Biblical Institute, Evanston, recently forwarded a petition to Congress in behalf of the churchwomen of America against the continuation of such conscription after the war. At the same time, the board called upon churchwomen "to see every local problem in its global setting." They referred particularly to poverty, hatred and vindictiveness. They pledged themselves in both personal and public relations to international and interracial justice and to educate their children for these better things.

* * *

Negro Lawyers Barred

Four Negro attorneys and two white attorneys were denied admission to the Chicago bar association last week. While action was being taken, members of the Committee for Racial Equality picketed the bar association building with signs which read, "Permitting discrimination poisons democracy," "Lawyers should be

leading in fighting prejudice," and "Should Negroes be tried by an association they cannot join?" While admitting that it has no Negro members, the association declares that it has no racial discrimination clause in its constitution; that it disqualifies applicants only on standards of training or practice; and that Negroes, having their own bar association, prefer membership in it for many reasons. A. L. Foster, secretary of the Chicago Urban League, when asked about the case, said that from his knowledge of the Negroes who applied it would be hard to believe that they were disqualified on these grounds. The Cook county bar association, the Lawyers' Guild and the American Bar Association all have Negro members, as do the city medical and dental associations.

* * *

Churches Prepare for Demobilization

The Chicago church federation and the Chicago Y. M. C. A. have entered into new and promising cooperation in work for service men whereby William Loos, now on the staff of the church federation, and a new staff member soon to be selected will serve both agencies in carrying on the work already being done by and in behalf of local congregations for various army and navy units stationed in this area. In addition, they will open a counseling center to which service men will be referred by pastors, social workers, USO centers, Y. M. C. A.'s, church people and any in the community who have to do with men in or discharged from the services. The counseling task will be handled by Mr. Loos, the camp and community work by the new member of the staff.

* * *

And So Forth

Arthur T. Clark, assistant pastor of First Methodist Church, Evanston, of which Ernest Fremont Tittle is pastor, has accepted the call to the pastorate of South Park Presbyterian Church, Rock Island, Ill. Formerly pastor of a Presbyterian church in Athens, Ohio, Mr. Clark has been with the Evanston church since February 1937. He will be succeeded there by William C. Rasche, minister of Epworth Methodist Church, Elgin, Ill.

C. W. Longman of St. Louis, a minister of the Disciples of Christ, will assume his duties as executive secretary of the Illinois council of churches with offices at Springfield on Aug. 1. The council has been reorganized with B. I. Griffith of Springfield as president and Robert B. Irwin, secretary of the Springfield chamber of commerce, as treasurer. An intensive financial campaign has been organized to enlist church support throughout the state and an expanded program of work, it is expected, will be inaugurated.

CHARLES LESLIE VENABLE.

Aldrich Declines Call To Bishopric

Donald B. Aldrich, navy chaplain, on leave as rector of the Episcopal Church of the Ascension, New York, has declined his election as bishop coadjutor of Michigan. In a letter to Bishop Creighton he declared that "a chaplain's work must claim his sole allegiance. He must be committed to the job before him with no reservations or looks backward. He cannot have one leg on shore."

Mark Union of New York Bodies

Amalgamation of Seven Protestant Organizations in Educational Field Celebrated—Negroes Petition

(Correspondence from New York)

NEW YORK, June 29.—Union of the seven organizations which hitherto have conducted Protestant educational work in this city was celebrated at a luncheon last week at the Bankers Club. About 150 professional and lay leaders attended. The luncheon also marked the 25th anniversary of the Metropolitan Federation of Daily Vacation Bible Schools, one of the amalgamating bodies. Ralph W. Sockman, of Christ Methodist Church, presided. Charles H. Tuttle was presented with the Russell Colgate citation for distinguished service for more than 30 years in the field of Christian education. Cleveland E. Dodge, president of the Protestant Council, Ralph W. Gwinn, president of the International Association of D.V.B.S., and Ernest A. Harding, president of the Metropolitan Association, spoke. In his report Walter Howlett, executive secretary of the new organization, said that "in the city of New York there are 1,200,000 children in the public, private and parochial schools. Only 700,000 of these are getting any training whatever in the Bible."

* * *

Launch New National Radio Program

The radio department of the Federal Council is presenting a new program, "The Church in Action," which will be broadcast by the National Broadcasting Co. and its affiliated independent stations for 13 weeks. In the form of round table discussions with outstanding church leaders and laymen, the series will present a comprehensive report of the work of the churches today as well as their plans for the postwar years. It will include descriptions of the ministry of the church among men and women in the armed forces, prisoners of war and industrial workers, and will survey the role of the church as a defender of freedom in Europe, its work with minority peoples and its plans for the returning soldier, as well as programs in other fields. An introductory statement by a national figure in this country or abroad will precede each round table discussion. Admiral Nimitz was the keynote speaker for the first program in the series.

* * *

115th Anniversary Parade In Brooklyn

This marked the 115th year that the Sunday schools of Brooklyn have paraded on the streets of the city on their June "Anniversary Day." The interracial and interreligious character of the city was never more manifest than on this occasion. Filipino, Puerto Rican, Swedish, Norwegian, Negro, German, Russian, Italian and many other national or racial groups were in the line of march, while on the sidewalks and in windows appeared the faces of Catholics and Jews, apparently greatly interested. The reviewing party included Gov. Thomas E. Dewey, Mayor LaGuardia and all the borough presidents, as well as naval and army officers of the United States and other Allied nations. Because of the large number of people participating, estimated at 80,000 (of whom 16,000 marched by proxy for service men), there were 28 divisions of the parade in different sections of the city.

* * *

Salvation Army Graduates 50 New Officers

"The Salvation Army is a great empire, an empire without a frontier, made up of a tangle of races, tongues and colors such as never before in all history gathered under one flag," Gen. Evangeline Booth told attendants at the army's graduating exercises in Carnegie Hall. The 50 new graduates of the army's Officer Training School will join what the general called "the long column of 27,000 commanding officers serving in 97 countries and colonies."

* * *

Negroes Demand Rights in Party Platforms

Leaders of 26 national Negro civic, labor and church organizations last week signed a statement which was presented to the Republican platform committee and will be presented to the platform committee at the Democratic convention. They declared that Negroes could be bought neither with money nor with jobs. After calling for a permanent FEPC and an end to the segregation of Negroes in the armed forces, the statement demanded recognition of China as an equal partner with the "Big Three," and warned that the theory of white superiority, together with white political and economic advantage, must be ended.

* * *

And So Forth

The Bible Presbyterians are to invade New York with a church to perpetuate what they call "the true doctrinal succession."

More than 40 Mexicans employed by the Long Island railroad are being taught English in a class formed by Albert A. Leininger, minister of the First Presbyterian Church, Babylon, L. I.

The White Cross organization of the Northern Baptist churches is campaigning for aid for Russia. It is expected that 7,000 churches will pack clothes and household kits to be sent to the Russian people.

Because no painters could be hired, 25 Boy Scouts of St. Mark's Evangelical Reformed Church of Queens applied 50 gallons of paint to the interior of the church in two weeks, saving the trustees a bill of $1,800.

J. HENRY CARPENTER.

Methodist Is First Chaplain Ashore

Ernie Pyle, the correspondent who has recently won distinction in reporting what the war means to the common soldier, says that Capt. Ralph L. Haga of Prospect, Va., "claims the distinction of being the first American chaplain to set foot on French soil in World War II. He hit the beach 65 minutes after H-hour with the combat engineers unit to which he is attached. Like everybody else, he had rough going, but he wasn't hurt. He is a Methodist and before the war was pastor at Bassett, Va."

Britain Calls for Full Employment

Progress of Fighting Cannot Divert Attention from Proposals for Postwar Work for All—Lord Davies Dies

(Correspondence from England)

LONDON, June 20.—The battles in Normandy are still raging fiercely, but there is a general air of confidence abroad. The chief cause of satisfaction and hope is in the fact that General Eisenhower has the initiative, and can choose the field of battle. The swift advance of the Russians to and across the Mannerheim line is still fresh news to us, and a good augury of what is coming when the Russians give the signal in other parts of the long front.

"How do you know, when the long fight rages
On the old stale front that you cannot break,
And it seems as if you were locked for ages,
How do you know they are going to break?"

If any one thing could demonstrate that, it would be the ecstatic and clumsy propaganda from Berlin which has hailed the release of the "new weapon."

The present week in the Commons will be largely given to the discussion of the White Paper on unemployment. Owing to our preoccupation with the Battle of the Beaches and its sequel, sufficient attention has not yet been given to the proposals. But it is noted with justice by the *Times* that "the idea of an expansionist economy and the broad principles governing expansion are now widely accepted by men of affairs as well as by economists, and are becoming increasingly familiar to the general public. So great has been the change during the past ten years or so that it is still hard to measure the momentous step forward which has been taken."

* * *

Celebrate Translation Of the Litany

The English Litany was first issued in 1544, and a service of commemoration has been held in St. Paul's. King Henry VIII had ordered that Processions (penitential intercessions in litany form, sung or said in procession) should be regularly held in all parishes. The response was disappointing, and it was held that this was due to their being in Latin. Cranmer was the archbishop, and to him was given the task of translating the intercessions into English. If all the ages had been ransacked for a man to do this, no one better could have been found. He produced the Litany as we have it today. It has been noted how much of the Book of Common Prayer was written "in days of battle, murder and sudden death," and that is supremely true of the Litany.

It is noted that just as in these days there are calls to prayer, so in 1544 with the new Litany there was issued an "Exhortation to Prayer." It was written in a day when England was at war with France and Scotland. It is an admirable exhortation that would need little alteration in

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substance to be used today. Here is one example of the spirit:

"We must take hede also that we thincke not the vertue of prayer to consiste in multiplyeng of many wordes without faythe and godly devotion, thynckyng as the heathen doth, that for our many wordes or moche speking, we shal be herde of our heavenly father. Whosoever doth thinke so, he shall deceyve himselfe. For God doth not regarde neither the swete sound of our voice, nor the great number of our wordes, but the ernest ferventnes and true faythful devotion of our hartes. Fynally we must beware in our praier of that common pestilent infection, and venemefull poyson of all good prayer, that is to say, when our mouthe prayeth, and our hartes praye not."

* * *

Lord Davies, League of Nations Friend, Dies

In the years between the wars there were many able and devoted men of affairs who gave their services to the cause of international peace. Gilbert Murray, Lord Dickinson, Lord Cecil were only a few of a good company. One of them, Lord Davies, died last week. He was a generous benefactor of Welsh institutions; he made it possible, for example, for Aberystwyth University to have a chair of international relationships. But it was to the League of Nations, not as it was only but as it might be, that he gave largely of his time and wealth. He saw great visions. His experience led him to put forward and support with the enthusiasm of a crusader the plan for an international equity tribunal backed by an international police force. This has certainly not ceased to be a matter of urgent concern. Lord Cecil of Chelwood writes of him: "His only defect as a reformer was that it was difficult for him to accept half a loaf. To his mind, it was all or nothing. His deep sincerity, his great generosity and his burning faith made him one of those rare beings who overcome obstacles and change the course of history."

* * *

Council of Churches Issues Report

The British Council of Churches has issued its second annual report. In a general survey it is pointed out that close relations have been maintained with similar organizations in the dominions and the United States as well as with the Sword of the Spirit Movement. Plans for postwar institutions in Europe have begun to take a practical shape in a committee to handle the British end of this great ecumenical task. The problem of home and family life has been the subject of a prolonged inquiry of which the findings have been published; a similar inquiry has been undertaken on rural reconstruction. During the past year Religion and Life weeks were held in 45 cities and towns, and an even larger number have been arranged for the current year. A ten weeks' training school for youth leaders was held in the summer, and a common policy for the training of youth has been fixed.

EDWARD SHILLITO.

No Lipstick or No Communion

Bishop Ivins of the Episcopal diocese of Milwaukee has informed women of that diocese that they are expected to refrain from drinking from the chalice at holy communion if they are wearing lipstick.

Methodists Name Two More Bishops

Southeastern Jurisdiction Picks Garber for Europe and Harrell for Post in Alabama—Instruct Pastors

(Correspondence from Georgia)

MACON, June 27.—The Methodist Southeastern jurisdictional conference, attended by 334 elected delegates representing nine states, by a considerable number of official visitors and by thousands of Methodist laymen, concluded its sessions in Wesley Memorial Church, Atlanta, yesterday. Highlighting the conference was the election and consecration of two bishops—Paul N. Garber, of Duke University, who was assigned to the Geneva, Switzerland, area, and Costen J. Harrell, Nashville pastor, who was assigned to the Birmingham area. Distinguished visitors included Gov. Spessard Holland of Florida and Gov. Thomas L. Bailey of Mississippi, both of whom delivered addresses on the subject, "Things of Strength in a Nation's Life." The state executives were introduced to the conference by Georgia's governor, Ellis Arnall. On Sunday, which marked the 200th anniversary of the founding of Methodism by John Wesley in London, two mass meetings were held at the municipal auditorium, in which thousands representing all denominations joined with the Methodists in hearing challenging addresses by Ralph W. Sockman of New York. At the concluding business session steps were taken to promote the four-year "Crusade for Christ" and to make Atlanta the official headquarters of the jurisdiction.

* * *

Bishops Call for More TVA's

The outstanding pronouncement of the conference was the episcopal address of the bishops, read by Bishop Paul Kern of Nashville. It included statements respecting the role of the church in supporting the armed forces, the postwar peace, the curbing of juvenile delinquency, and the economic and cultural improvement of the nation. The bishops insisted that the church must exercise a dominant leadership in the postwar world because the pattern of reconstruction must be spiritual. They declared the liquor traffic to be "an unmitigated curse in our social order" and deplored the disposition of church people to make social drinking respectable. Considering the "new social frontier," they recommended more enterprises like the Tennessee Valley Authority which, they said, has elevated the level of existence for countless millions of people. They defended the continuance of religious educational institutions, declaring: "If society is to create a Christian culture it needs the assistance of Christian colleges."

* * *

Call for Christian Principles In Race Relationships

Discussing the race problem the bishops said: "The solution does not lie in the way of supremacy and subservience, of superiority or inferiority, of financial privilege and economic bankruptcy, nor in the blood mixture of the races, nor in the withholding or granting of social privileges which are repulsive to either group," but in the application of Christian principles to all relationships. Justifying the division of Methodism into five white and one Negro jurisdictions, the bishops contended that the system is not a constitutional device "to keep the Negro in his place," but a constitutional guarantee that he shall have an equal and honorable place in the life of the church. It should be reported that the conference voted to establish an interracial commission charged with the responsibility of executing a program calculated to eliminate all racial injustices in this country.

* * *

Mercer and Wesleyan Hold Pastors' Schools

The annual pastors' schools conducted by two Macon colleges, Baptist Mercer and Methodist Wesleyan, brought an unusual array of distinguished Christian leaders to this city. Principal speaker at Wesleyan was Roy L. Smith of Chicago, editor of the *Christian Advocate*, who discussed the general theme, "What Ought to Be Disturbing Methodists." "Methodists cannot be content with a township," he said, "when the founder of Methodism proclaimed the world as his parish." Outstanding speakers on the Mercer program included Charles E. Maddry, secretary of the Foreign Mission Board of the Southern Baptist Convention, J. McKee Adams, professor at the Southern Baptist Seminary, Louisville, and R. G. Lee, pastor of the Bellevue Baptist Church, Memphis.

* * *

Atlanta Will Develop University Center

The successful completion of a $7,500,000 university center fund for the furtherance of higher education in Georgia has been announced by Emory University and Agnes Scott College, both of Atlanta. This total includes a gift of $2,500,000 from the General Education Board of New York, offered to the two institutions in 1939 on the condition that they would raise $5,000,000 locally by July of this year. This required amount has been oversubscribed by approximately $200,000. The immense sum, which will make it possible to develop the Atlanta area into a center of advanced study and research which will compare favorably with the nation's best, will be used primarily for endowment and building expansion.

* * *

And So Forth

Wallace Alsten, formerly pastor of the First Presbyterian Church, Charleston, W. Va., has accepted the pastorate of the Druid Hills Presbyterian Church, Atlanta, succeeding William Elliott, who is now pastor of the Highland Presbyterian Church, Dallas.

Charles H. Bolton, for a number of years executive secretary of the Florida Baptist convention, has resigned this office and accepted the pastorate of the Riverside Baptist Church, Miami.

In Florida's Democratic primary Millard Caldwell of Tallahassee, congressman from the third Florida district 1937-41, was nominated for governor, and will succeed Spessard Holland as the state's chief executive on Jan. 2 of next year.

J. MAURICE TRIMMER.

Missourians Say No to Lutherans

Synod Convention Turns Down Bid to Join the National Council—More Negotiations in Prospect

(By Harold E. Fey)

SAGINAW, MICH., June 29.—Religious isolationism dominated the 39th triennial convention of the Evangelical Lutheran Synod of Missouri, Ohio and Other States which adjourned here today. This body, whose 1,460,203 members are commonly known as Missouri Lutherans, turned down efforts on the part of some eastern members to unite the church with other Lutheran bodies in the service and relief activities of the National Lutheran Council. As it has done repeatedly, it continued indefinitely its discussions of merger with the American Lutheran Church. It debated thoroughly the perils of allowing its members to sit in any intersynodical meeting in which the pastor of another Lutheran church might offer prayer to God, but decided to permit it under certain circumstances. It voted to ask its 5,337 congregations to change the denomination's name to "The Lutheran Church, Missouri Synod," and acted to strengthen its system of parochial schools by the addition of high schools and junior colleges. But in every act it took, this convention strove to prevent the isolationism to which it is historically and ethnically committed from becoming complete.

Celebrates Centenary

This convention met in Saginaw because it was just 100 years ago that this region was settled by the first of the pietistic Lutheran colonies from Germany whose descendants still make up the bulk of the membership of the Missouri Synod churches. On convention Sunday, the 1,200 delegates met again in a great church grove at near-by Frankenmuth, together with more than half the 20,000 members of the Missouri Synod churches of this vicinity, and recalled the hardships of Pastor August Craemer and his little flock of Bavarians when they entered the Michigan forest a century ago. This was then "the last inhabited spot towards the Pacific," according to De Tocqueville, who visited it shortly before the Franconians arrived. He commented on the "primitive grandeur" of the omnipresent forest, its mosquitoes, "the curse of the American wilderness," and the "forest fever" from which most of the inhabitants fell ill in the first year. "They do as the Indians do, they die or get well as it pleases God." It pleased God to keep enough of them alive so that today their descendants constitute 29 strong congregations in the immediate neighborhood. From this one country church of Frankenmuth ("Courage of the Franconians") 288 ministers and teachers for Missouri Lutheran churches and parochial schools have gone.

Exisiting Cooperation Not Killed

Partly as a result of the quarrel between two pioneer pastors which took these congregations into the Missouri Synod, the 1944 convention turned down an effort to establish unity of effort between their strong church and the others of the Lutheran faith in the National Lutheran Council. Although opposition to the denomination's policy of complete isolation has been growing, it is not yet strong enough to overcome a century of denominational self-sufficiency. Missouri Lutheranism is still like the people of Frankenmuth, who "cleared an opening in the dense forest and by their industry were so independent that they lived for ten years without a road to the outside settlements." But axes are ringing in the forest and the road-builders are coming. This convention had before it a large number of statements, overtures and memorials from individuals and churches asking for membership in the N. L. C. The *Lutheran Witness* (circulation over 300,000), the official organ of the denomination, cautiously advocated N. L. C. membership in an issue which was circulated at this convention. Although this convention refused formally to unite with other Lutheran bodies it took notice of the fact that there is already a limited cooperation with the N. L. C. in work for service men in 126 service and parish centers and it did not sever the relation.

Keep Door Open

The form in which the action not to cooperate was cast was evidently intended to encourage belief that it was not final. Th convention said that membership in the N. L. C. "apparently" would involve the synod in "unionistic principles and endeavors beyond a mere cooperation in externals." It therefore voted to "decline" membership but in the same resolution asked its officers to gather further information concerning the proposed new constitution of the N. L. C., "with a view of collaborating with the National Lutheran Council in such matters as involve no violation of conscience and no denial of the truth." It listened respectfully to those who pointed out the necessity of cooperation in postwar relief work among the Lutherans of Europe, in meeting the encroachments of Roman Catholicism on the one hand and of secularism on the other. But its official position is still that it

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would "violate scriptural principles" for it to collaborate with other Lutherans. However, the convention did vote to collaborate with the American Bible Society.

The proposed rapprochement with the American Lutheran Church was handled in much the same way. The convention declared that it was gratified to learn that the American Lutherans are still concerned about "highly desirable God-pleasing unity of faith and doctrine" and asked its committee on unity to continue their intersynodical conferences. These have been in process for years, so that this action alone might not be significant were it not for the fact that there is a new cordiality in the Missouri Synod resolutions. It reflects the fear of many of the members of this body that the other churches of the Lutheran family are moving toward unity and are leaving them out. One of the reasons why they made most welcome a speaker from the American Lutheran Church is that this body of a half-million members is closer to the Missouri Synod than others and represents their main hope that their self-chosen isolationism will not become too complete.

Support War Effort

The action of the Missouri Lutheran convention on the war was a complete commitment of the church as church to the support of the government in the war effort. The resolution in which the convention expressed its views pointed out that "our Lutheran Church has loyally supported our government in keeping with our principles as clearly set forth in the Augsburg Confession." It declared that "the Lutheran Church has manifested this loyalty in every phase of the war effort" and noted that "our Lutheran Church should be and is a spiritual force and power in this crisis so that God's purposes may be accomplished and his church may go forward." It encouraged the members of the church to work harder to bring the war to "an early consummation through a just and righteous peace."

Lutherans of this church lead in work for the deaf, having 21 missionaries giving full time to it. Their contribution to work in 47 states in this country in 1943 was $19,800,324 and to work "at large" $5,394,145. They have over 1,200 parochial schools with 73,442 pupils and 1,373 teachers, and voted to enlarge the system to include high schools. Church membership is classified as baptized (1,460,203) and communicant (1,007,085). This membership is served by 3,486 pastors, whose average salary is about $2,000. Few receive over $3,500; college presidents about $3,000 basic salary; professors from $2,100 to $2,700. Like other denominations, Missouri Lutherans record a decrease in Sunday school enrollment, but unlike many they have parochial schools, 715 "Saturday schools" (enrollment 13,532), weekday schools (375 teachers and 12,443 pupils), and 888 summer schools with 27,148 pupils. They have about 200 chaplains serving the armed forces and are seeking about 30 more. They re-elected as president for the fourth term (not a precedent!) John W. Behnken of Oak Park, Ill.

CONGREGATIONAL COUNCIL

(Continued from page 833)

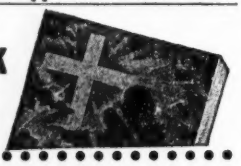
tion armed aggression must be met by armed force before a just peace may become possible. A minority of us, convinced of the futility and wrongness of the war-method, renounce the use of military force, and give support only to the agencies of reconciliation. Together we work for the new world that is in Jesus Christ."

Postwar Occasions Debate

The only real debate produced by the long resolution on the churches and the postwar world came over one sentence: "While victory by the United Nations will facilitate, and an Axis victory would make far more difficult, the development of a better world order in our time, victory of itself will not bring about justice or durable peace." After the committee struck out "make far more difficult" and substituted for it "practically preclude," the council deleted the entire clause concerning an Axis victory. Other parts of the resolution declared that the churches are inevitably involved in the establishment of world order, and asked that they work for a religious rebirth, for better education, for international organization, for relief of human need, for intellectual and religious freedom and for church unity.

Raise $40,000 for C. P. S. Camps

Dr. Albert W. Palmer reported that there are 153 Congregational Christian boys in Civilian Public Service camps as conscientious objectors and "at least a half-dozen—possibly more—" in prison. He said the denomination had raised $40,000 for the expenses of the C. P. S. men and owed $29,000 more to the peace churches which are underwriting their expenses. The General Council voted to ask the government to provide accident and health compensation and dependency allotments for men in C. P. S., to enlarge opportunities for detached service to include "arduous and dangerous work abroad," to provide pay for all c.o.'s, to give them postwar educational and occupational assistance and to place C. P. S. administration under a civilian branch of the government, as provided by law. It urged members of the churches to maintain closer fellowship with c. o.'s. It authorized the War Victims fund of the churches to assist their dependents. It authorized the appointment of a "chaplain - secretary" to visit c. o.'s



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"wherever they may be" and encouraged the Council for Social Action to use their services in postwar relief. This is probably further than any other denomination has so far gone.

Merger Postponed

The 1944 General Council was in the "if-fy" stage in its negotiations for merger with the Evangelical and Reformed Church. The action finally taken authorized two more years of fellowship and acquaintance. It was decided, if it considered it wise, to empower the executive committee of the General Council, together with the corresponding authority in the "E. & R." Church, to call a joint meeting with the General Synod of the Evangelical and Reformed Church in 1946 for a discussion of the proposal. If the discussions go well, the General Council and the General Synod are expected to approve the "basis of union" statement. This will then be submitted to each of the churches, to each association of churches and to each conference, with the request that they study it and approve or disapprove within twelve months. If the vote of the churches, in the judgment of the executive committee, is "overwhelmingly" in favor of merger, a meeting will be called to complete the merger. This could come as early as June 1947, but it may come later. If the churches are "overwhelmingly" against the proposal, the executive committee may break off negotiations. If there is doubt, it is asked to refer the matter to the General Council for "a further directive."

Deliberation Marks Proceedings

While the general opinion in this meeting in Grand Rapids was favorable to the merger, there was a distinct lack of hurry about the matter. Three hours on a crowded convention program were given to its discussion. Among the names proposed for the new church, the following, in order, were most popular according to an unofficial poll taken in one of the "hearings" with which this meeting abounded: United Christian Churches, United Churches of Christ, Evangelical Congregational Church, Evangelical Catholic Church. The latter name was suggested by Douglas Horton, minister of the General Council.

Among the questions which the proposed merger raises in Congregational minds, according to a presentation of the matter to this meeting, were the fear that local churches will become subject to a powerful central body, that churches will be restricted in their choice of ministers, that "E. & R." theology is too conservative and that cultural and social differences are too great for harmony. Reinhold Niebuhr, who gave the General Council lectures, referred to the last point at the beginning of one of his lectures. He affirmed his own interest in and approval of the proposal but recognized that some might regard his denomination as handicapped because it comes "from the wrong side of the tracks." Dr. Palmer, head of the commission negotiating the merger, expressed himself to this writer as confident that the union will become a fact. Since both sides to the proposed combination are themselves the result of unions, their present lack of haste may be ascribed to the tendency of experience to move carefully.

Christus Victor

The trend toward a neo-orthodox theology which revealed itself two years ago at the Durham meeting of the General Council continues, although it is still not much bigger than a cloud the size of a man's hand on the horizon. It has the encouragement of Dr. Horton, minister of the council, Dr. Fred Fagley, its secretary, and numerous other leaders. Its nucleus is a group of young ministers organized into an association called "Christus Victor." This group is now beginning to publish leaflets for general distribution, hoping to make this a laymen's as well as a ministers' movement. The irritation of some of the older liberals with what they refer to as "the arrogance" of this movement which challenges the older theology provides a greater evidence than anything yet actually done to prove the effectiveness of the younger men's critique. The new leadership of the Council for Social Action is neo-orthodox and declares it does not fear this emphasis will paralyze social endeavor.

Leslie E. Cooke, Congregational minister from Coventry, England, who addressed the convention, also spoke to the second of two meetings held by Christus Victor. He told of the similar movement in England, of which he is not a member, which is led by Micklem and Whale. From it he pointed out the danger that it will dig too deep the gulf between the sovereignty of God and the depravity of man. "The gospel is not that man is a sinner but that he can be saved." He saw considerable peril in the invective and recrimination which have marked the movement in England and declared that nothing was to be lost by admitting the great debt which all Protestants owe to liberalism. He spoke appreciatively of the call to a repentant reappraisal of the quality of churchmanship which neo-orthodoxy has brought and asked its exponents not to form a clique within the church but to keep their objective the health of the whole body of Christ.

Niebuhr Gives Council Lectures

To many delegates the most important event of each day was the General Council lecture by Dr. Reinhold Niebuhr of Union Theological Seminary, New York. Following in the great tradition set when Dr. William E. Hocking was council lecturer two years ago, Dr. Niebuhr spoke on five afternoons in the large Fountain Street Baptist Church. It was a tribute to the vigor and power of the lecturer and to the high intellectual level of the General Council that these lectures were crowded until the end. Dr. Niebuhr spoke on "The Christian Faith and the World Crisis." His topics included God's judgment upon our civilization, a Christian interpretation of our communal task, a religious interpretation of the relation of the self to society in individualism and collectivism, and the problem of tolerance in relation to our modern conditions of cultural pluralism. The final lecture was on "the interdependent world and the brotherhood of nations—an analysis of the basic moral and political task of our age." On the evening of the day Governor Dewey was nominated for the presidency, Dr. Niebuhr delivered an unscheduled lecture during which he gave his reasons for not deserting the New Deal.

Religious Radio Gets $25,000

The most recent available figures show a slow growth in most aspects of Congregational Christian life. There are now 5,921 churches, a decrease of 25. These have 1,077,346 members and 3,126 pastors. The shortage of ministers is so serious that this convention added to the General Council a department of the ministry. The 583,876 pupils in church schools show a loss of 44,758 in two years. The churches gave $15,316,072 for home work, $2,557,485 for benevolences. They have $27,448,030 in invested funds and their property is worth $166,832,199. This convention noted with approval that the home missions department of this church has appropriated $25,000 for the development of religious radio. This is a pioneering move. So also is the organization which is being developed for the futherance of religious art, including in the term photography as well as architecture.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Days of Glory (RKO) *Melodrama.* Activities of Soviet guerrilla unit behind enemy lines, interrupted by Hollywood-type romance. Presence of previously unknown cast provides a certain freshness, and photography is outstanding. But plot is artificial in conception, *self-conscious* in phrase and incident. **M, Y**

Gildersleeve's Ghost (RKO) *Comedy.* Ancestral ghosts help comedian of radio fame in local political contest. *Trivial* slapstick. **Y**

Seven Days Ashore (RKO) *Comedy,* with "swing" music converting stiff-necked parents of wealthy sailor to approval of his comic friends. An *inane* tale, with monotonous intervals of song and dance by night club entertainers. **Y**

She's a Soldier Too (Col.) Beulah Bondi, Nina Foch, Percy Kilbride. *Drama.* Three aged members of former wealthy, proud family are humanized when circumstances force them to rent prized rooms to war workers. Able characterizations give *warmth* and interest to a trite, obvious plot. **M, Y, C**

The Story of Dr. Wassell (Par.) Gary Cooper, Laraine Day, Signe Hasso, Dennis O'Keefe. *Drama.* Technicolored spectacle glamorizing the story of the former medical missionary who evacuated his wounded naval charges from Java in face of overwhelming obstacles. What could have been a simple story of modest heroism has been Hollywoodized into a gaudy pageant, with fictionized romance and trite coincidence the motivation, wisecracks and spectacular effects the means of development. Superficial, somewhat silly characterizations. *Unforgivably artificial* exploitation of a potentially impressive theme. **M, Y**

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Back Road to Tokyo, Going My Way, Lassie Come Home, Madame Curie, My Friend Flicka, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Thousands Cheer.

For Mature Audience: Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, The Impostor, In Our Time, It Happened Tomorrow, Jeannie, Lost Angel, The Memphis Belle, Sahara, The Song of Bernadette, Tunisian Victory, Watch on the Rhine.

7-12-44

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